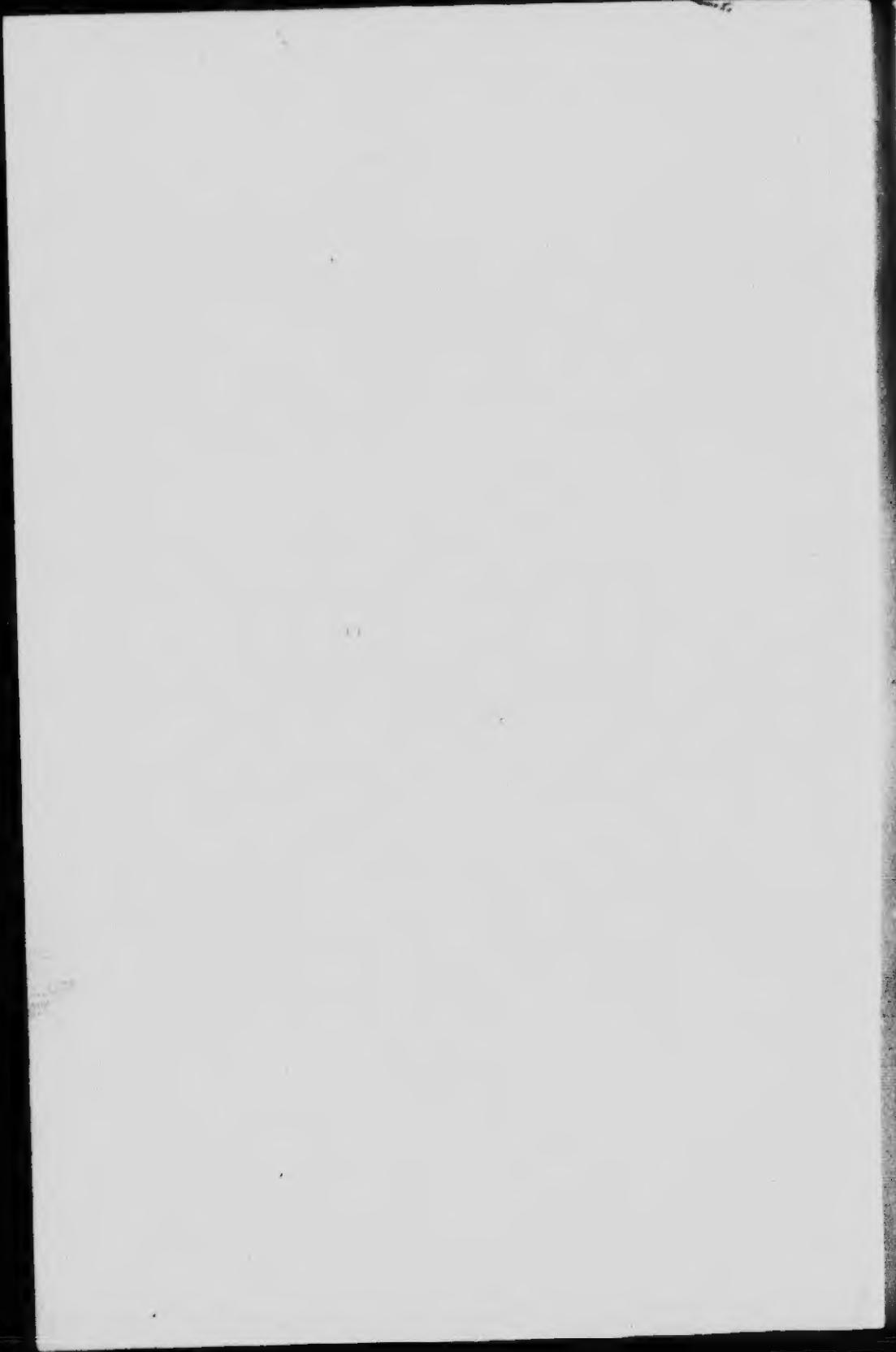


The Gospel of the Home.



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BY

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With Introduction by
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Introduction.

When a boy at college, fifty years ago, my weekly Saturday walk to my own home among the hills led me past the well-kept cottage of Mr. Hossack, a Scottish farmer of Northumberland. In course of time the boys became younger fellow-students at Victoria, and the youngest, Donald, was in after years my pupil. Of all lands, none has surpassed Scotland in the quiet religious beauty of its home life; and of this spirit the Hossack home was a noble example. The respected elder "who ruleth his own house well" was Mr. Hossack; while the mother was pre-eminently the meek and quiet spirit, best known in the loving hearts and orderly lives of her children, but at the same time the wise and virtuous woman who is herself a dowry to her husband.

Introduction.

The secret of all such homes is the "big ha' Bible," and this was no exception, and this little volume is one of the beautiful fruits. The reader will find it brimful of the wisdom of religious Scotland. It should be a blessing to the country, for the religious life of the home is the corner-stone of all national prosperity ; and the pastor will find it a most convenient gift for those who are setting up new homes among his flock. It has caught the true secret of home life. The Gospel of Jesus Christ is a message of "peace, good will to men," and most conspicuous of all its triumphs is the establishment of this "Gospel in the Home."

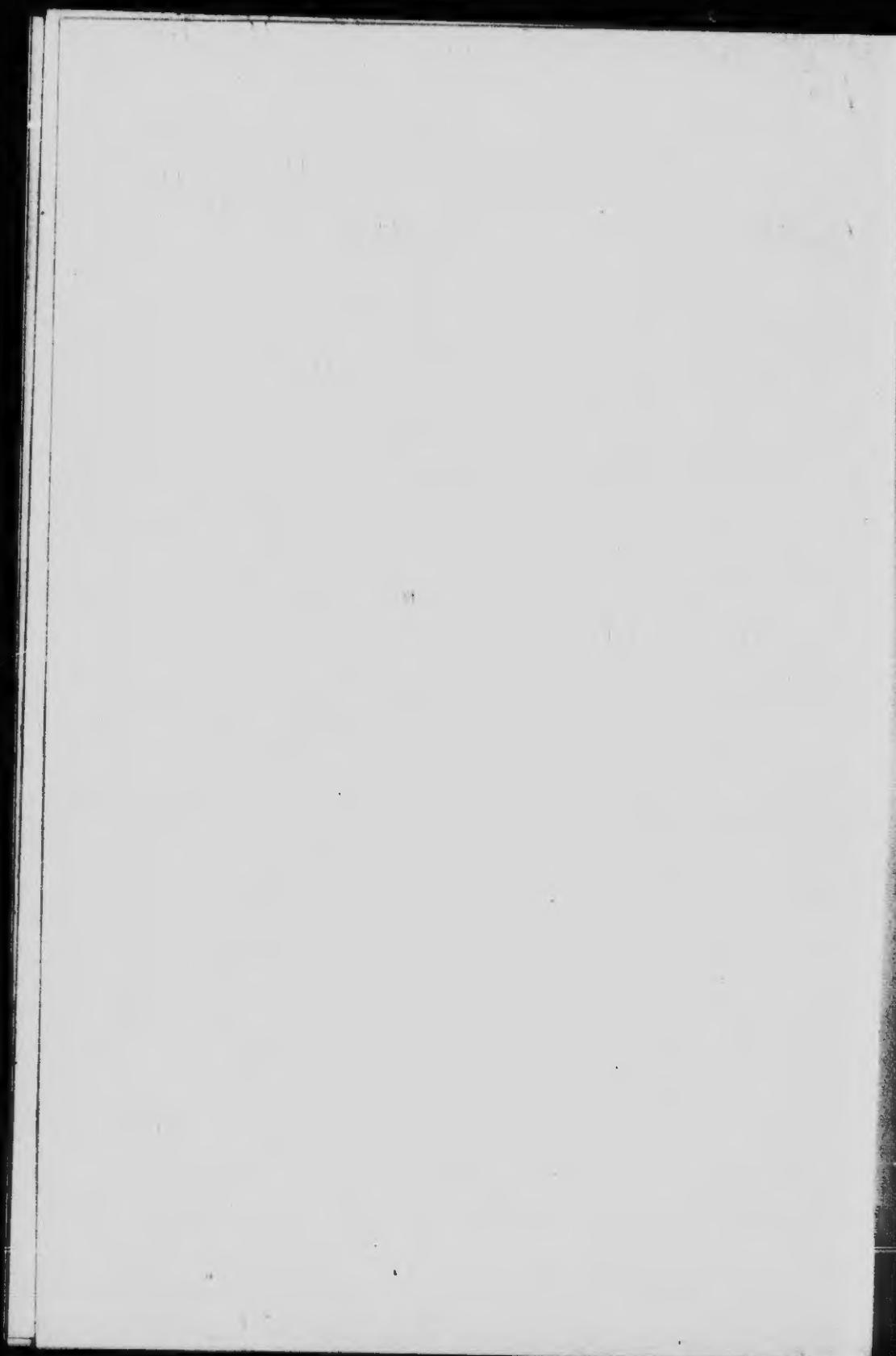
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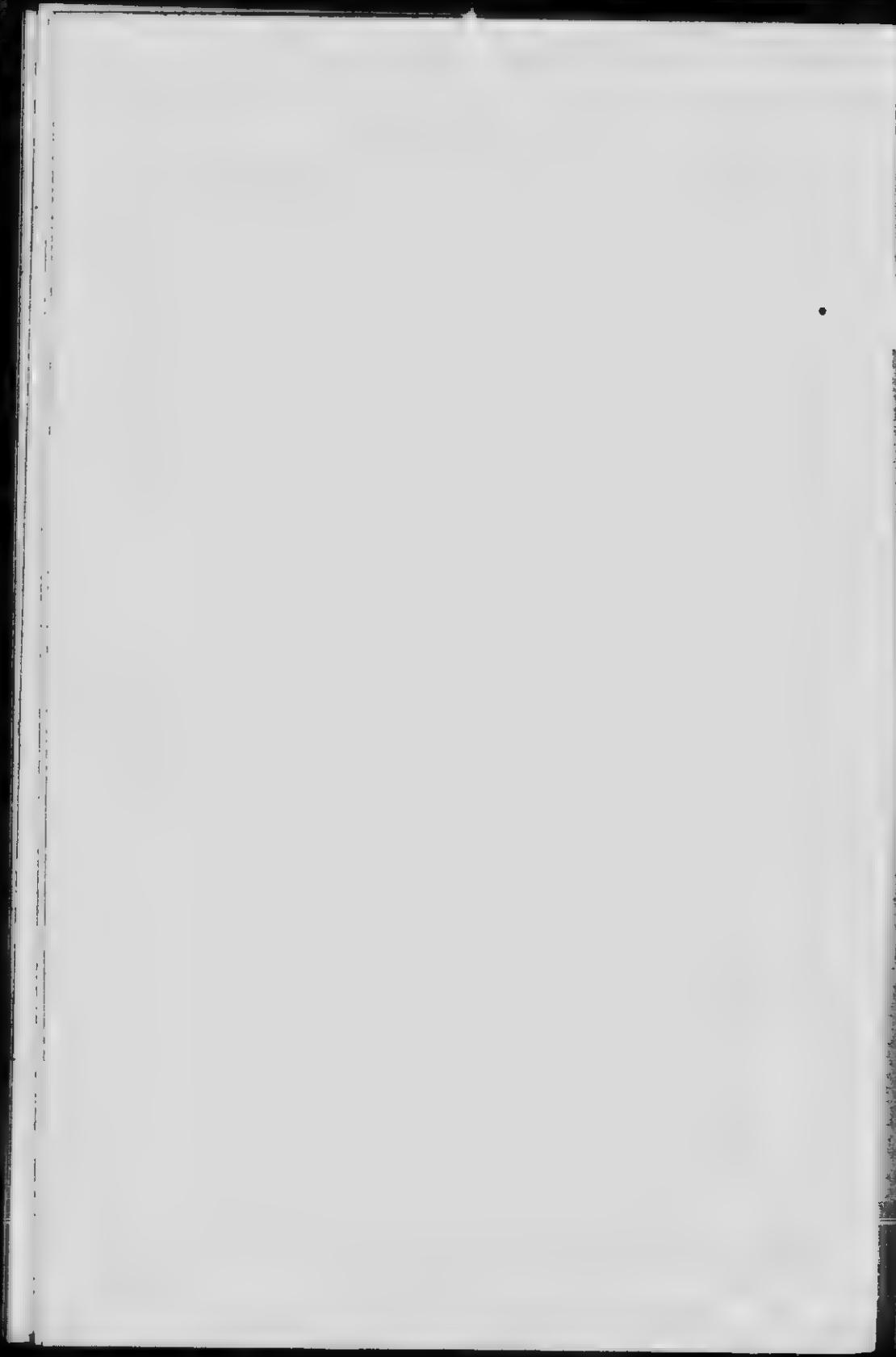
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The Home.



The Gospel of the Home.

I.

The Home.

There cannot be a perfect home without religion. The love of God is the foundation of the home. Jesus Christ made the home : for there never was, and there never could be, an ideal home until He came. When He came to the earth, philosophers were inquiring whether all men had souls or not : some of them thought that all men had souls, and others argued that some men had not souls. It was almost the consensus of opinion that slaves had not souls ; and the slaves in Rome, at that day, constituted a large majority of the people. Home, as we know it, under such a belief, was impossible, and so when Jesus Christ came He established the home. The more His Gospel is preached over

the length and breadth of the earth, the brighter and happier will be the homes of the people. The more we love God and the nearer we go to Him, the higher will our ideal of home become and the brighter and better will our homes be.

Some people have a very imperfect conception of religion. They think that to be religious is to read the Bible, to attend church twice every Sabbath, to go to the prayer-meeting; and that beyond these observances religion need have no place in their lives. The man who has that belief is a poor type of Christian, and has a very narrow conception of the teaching of Jesus Christ; while he may be a respectable and good man, he will never be the highest type. When Paul, through his letters to Timothy, urged the people to have religion in the home, he meant that they were to carry religion into every department of home life, and that everything done in the home should be sweetened with a blessed religious influence, and that it should be done in the spirit of Jesus Christ.

There are virtues which will make home brighter and happier, and without which there cannot be an ideal home. Unselfishness should reign in the home. The home is a government, and it will never be truly successful until every member is thoroughly unselfish. The house that is divided against itself cannot stand, and there is no wedge that will so surely produce division in the home as selfishness. Let the father in the home be careful to never provoke the children to anger, and let the children honor the names of father and mother, and obey; let the mother also be patient with the father and the children. Then there will be a home characterized by unselfishness and piety. You cannot be selfish and have the blessing of Jesus Christ, for if religion may be defined by one word, the word that best expresses an adequate conception of it is "love."

There are many people who do not like to be demonstrative in the expression of their affection: they may love the

other members of the home, but they never indicate it. The expression of affection in the home may be too demonstrative, but it is better to err in this respect than in the concealment of genuine feeling. A home is not an ice-house. Love is buried so deep in the hearts of some people that it never rises to the surface. The wife travels through all the days of her life and never hears her husband give her credit for playing her part so well; the children never receive encouragement, and coldness and deadness are over all. Is it not a sad conception of the life and work of Jesus Christ which would cause us to feel that we ought to wait until we take our place on high and wear the incorruptible crown that is above all price, to hear those words, "Well done, good and faithful servant." We may hear them now—we ought to hear them now. The faithful wife and deserving children should hear words of commendation in the home and be encouraged by them as the days go by.

There is a type of man who is reserved and undemonstrative. He does not wear his heart upon his sleeve. He would be a better man if he were more readily moved. Often beneath his rugged exterior there is the greatest tenderness, but the world would be the better if he were more demonstrative.

How much can the brother do to make the sister happy in the home? He will never know until he tries. And how much can the sister do to make the brother happy? Young people would not be so ready to run away from home in the evening if we had co-operation of this kind in the home, and if everyone would do all that lay in his or her power to add to the comfort and happiness of the others. Jesus Christ came to earth to bring gladness. He did not come to bring melancholy, or to make men weep, but to take away sorrow, to change the face of mourning to the face of hope, and the face that had no smile into the face that was illumined with the joy of His salva-

tion. He made the happy home a possibility.

You cannot have a home without sacrifice. Let the brother do what he can for the home—give up some of his chances—and he will live to be glad that he was able to make the home happy. It will be a joy to him in the days to come, when the step is halting and feeble, that, in the long ago, he sacrificed himself for home. It will be your crown of glory in the days to come, young woman, that when you were in the home you gave the best of life to the others who were there with you. How many an elder brother, that he might be true to his home, has allowed his chances to go by, has not joined in the contest, for which he longed, in the world's great amphitheatre, and, that the younger lads of the family might have an education, has clung to the home and struggled in poverty to force a living from the rocky or sandy farm that refused to yield a fair return for the labor that was bestowed upon it! How many an

elder sister, when the mother has died, has refused an offer of honorable marriage from the man she loved, that she might remain in the home and care for the younger and motherless children! The crown that will be upon her head in the great world beyond will be of undying glory, a crown of stars whose lustre will never fade.

Attention should be given to the diversity of gifts and the inequalities manifested in the home. The father may go home weary and worried with his work, and possibly not appreciate the difficulties of the young school-boy, whose mind is not so bright as that of his brothers, for there may be a great diversity of gifts in the home. There is often in the home lack of appreciation of those who are not so gifted as others. Mary did not appreciate the work of Martha, and Martha did not correctly value the tender ministry of Mary, while both were doing good work. Sometimes the little ones are not praised for the work they do. We should remem-

ber to appreciate their difficulties and struggles, their victories and defeats, more than we do.

The home is not merely a house. That is not a successful home where you have three meals a day, a comfortable place in which to sleep, and fuel to keep you warm, and nothing more. You can get all that for a dollar a day in a fairly respectable hotel. That house is not a home, though it have a solid foundation and a brown stone front, and though the interior be decorated and gilded, painted and polished in a gorgeous manner. That is only a house : it becomes a home by reason of the feeling that is in the hearts of those who live in it. It is the bond that unites that makes the dwellers in a house constitute a family.

Let there be humor in the home. Let there be joy over the little mishaps and accidents. These will always occur even in the best regulated families. If it were not for these little untoward occurrences, what would our homes be like ? Let them

help to make home joyful ; let them help to deepen its affection ; then the children will look back upon home as a place of gladness, peace and sunshine ; and in after days, though the young man cannot go back to it, the knowledge that the home is there will lighten his burden, for many a young man has been encouraged and has started again in life's race when he has thought of the old home two or three concessions beyond the station, and the father, mother, brothers and sisters dwelling peacefully in the sunshine of its affection.

" My boy, thou wilt dream that the world is fair,
And thy spirit will sigh to roam :
And thou must go ; but never, when there,
Forget the light of home."

Let there be amusements in the home. It is not necessary to discuss here what amusements there are to be. One need not say a word about cards or billiards, or what you ought or ought not to have there ; but find something that is innocent and will amuse, and have it in your homes.

Life is dull and dreary unless you have amusement of some kind ; and fathers and mothers should know that what amuses them may not be entertainment for the children.

The home ever will be indebted to Jubal, the father of all such as handle the harp and organ. Music is a balm for many cares. Music is blessed because it is a peacemaker. It is like the soft answer that turns away wrath. Was it the absence of home with the laughter of children that directed Jubal's thoughts to the inventing and perfecting of the harp and organ ? The Bible does not say that he had children other than his successors in his profession of melody. "The fairest and most glorious gift of God is music. Kings and princes and great lords should give their support to music. Music is a discipline ; it is an instructress ; it makes people milder and gentler, more moral and more reasonable." This was Luther's conception of music. But he thought again and said more : "Music is a fair and

sweet gift of God. Music has often given me new life and inspired me with a desire to preach. Saint Augustine had a conscientious scruple about music. He was, however, a noble and a pious man, and if he lived now he would be on our side."

A young lad who was beginning the study of Latin took from the shelf the old Latin dictionary of the house. It had been the property of the eldest brother and had at last come to the youngest. The eldest had used it before the existence of the youngest. When at this later day the book was opened, there fluttered forth a scrap of newspaper yellow with age, and on it was printed Oliver Wendell Holmes' poem, "The Opening of the Piano." When the lad, forgetting his Latin, examined the poem, this is what he read :

" In the little southern parlor of the house you may have
With the gambrel roof, and the gable looking westward
to the green ;
At the side toward the sunset, with the window on its
right,
Stood the London-made piano I am dreaming of
to-night !

Ah me ! how I remember the evening when it came !
What a cry of eager voices, what a group of cheeks in
flame,
When the wondrous box was opened that had come
from over seas,
With its smell of mastic-varnish and its flash of ivory
keys !

Then the children all grew fretful in the restlessness of
joy ;
For the boy would push his sister, and the sister crowd
the boy,
Till the father asked for quiet in his grave paternal
way,
But the mother hushed the tumult with the words,
' Now, Mary, play.'

For the dear soul knew that music was a very sovereign
balm ;
She had sprinkled it o'er Sorrow and seen its brow grow
calm,
In the days of slender harpsichords with tapping
tinkling quills,
Or carolling to her spinet with its thin metallic thrills.

So Mary, the household minstrel, who always loved to
please,
Sat down to the new ' Clementi,' and struck the
glittering keys.
Hushed were the children's voices, and every eye grew
dim,
As, floating from lip and finger, arose the ' Vesper
Hymn.' "

These words teach a useful lesson. You will have a happier home if you have music in it. If your ear be not trained to music you are missing much in life. Better have it trained now. Have music in the home ; life will be the sweeter and the happier for it.

Above all, have religion in the home ; for if the romance, that gathers about a home at its beginning, should fade away—and it may become less—the sweet influence of religion will never leave you. Set up an altar in the home, and let the fire upon it never go out. The Godless house can never be a happy home.

If your home be consecrated it will be brighter and better for it. Consecration is always good. It is good whether it be the consecration in the life of the Christian blacksmith at the smithy, with the bellows blowing, and the sparks flying to the dusty roof, or the consecration of the toiler who goes to his day's work in hoddern-gray, or the consecration of the statesman who sees his reward in the

gratitude in a nation's eyes, or the consecration of the man who gives his life to elevate humanity and free men from the degradation of sin. Have consecration, and let it color the life in the home. It will sanctify all that you do, and the grace of a high and noble purpose will follow you through life. Perhaps you may not understand your life, if it be consecrated, and the noble purposes of God may not be clear to you, and you may not know where you are being led. You may seem to be losing life. In reality you are finding it. What seems lost is often found again in a more glorious form. Somewhere there is a picture of the ultimate gain which follows the apparent loss in a consecrated life. Go to the mountain side and see the tall trees waving their branches to the sky and making music in the wind, and hear the birds singing and the little brook making melody as it runs, and you say, "Here is music—the music that I long to hear." The lumberman comes, the trees fall, the birds fly away,

the little brook dries up, and you say, "The music is lost." Go down the valley to the large factory, for civilization has been marching through the once unpopulated lands, and you hear the screech of the plane, the grate of the saw, and the clang of the hammer. You smell again the balsam and the pine, but you say, "There is no music here; I have not found my music yet." They tell you they are making a great organ for the cathedral in the city. You enter the great cathedral and there falls upon you that awe which is felt on entering the great cathedrals of the old land. The organ plays, the music falls, rises and swells through the pillared aisle and lofty vault, and you hear again the rippling water, the singing of the birds, and the music of the wind in the branches. You have found the music again, and you say it is better, for the music has been consecrated and is leading in praise a thousand worshipping hearts. It seems brighter and sweeter than before. This is the picture

that someone has painted of the truth that loss is sometimes gain. Have your homes filled with the melody of Christian living, and have life consecrated to a high and noble purpose.

Woman has the greatest power in the home, as in the world. Her influence is almost supreme.

“The hand that rocks the cradle
Is the hand that rules the world.”

This is what George Macdonald, the novelist, the preacher and the man, thinks of woman’s sphere :

“In regard to one of the vexed questions of the day—the rights of women—it seems to me that what women demand it is not for men to withhold. It is not their business to lay down the law for women; that women must lay down for themselves. I confess that, although I must herein seem to many of my readers old-fashioned and conservative, I should not like to see any woman I cared much for either in parliament or in an ana-

tonical class-room; but, on the other hand, I feel that woman must be left free to settle that matter. If it is not good, good women will find it out and recoil from it. If it is good, then God give them speed. One thing they have a right to—a far wider and more valuable education than they have been in the habit of receiving. When the mothers are well taught, the generations will grow in knowledge at a four-fold rate. But still the teaching of life is better than all the schools, and common sense than all learning. This common sense is a rare gift, scarcer in none than in those who lay claim to it on the ground of following commonplace, worldly, and prudential maxims."

The expression "Christian worker" is a misnomer. Is not the man who works at home, cares for the home, and labors that piety may be in the home, a Christian worker? Is not the mother who brings up her little ones in the nurture and admonition of the Lord as worthy to receive

the title Christian worker as a Bible-woman who travels about the community doing good ? Surely, in God's sight, these are all Christian workers. Great honor is due to the mother whose field of service is the pious home, even if her name is not on the roll of any committee ; and great honor is due to the man—the godly father in a pious home—though he cannot lead in prayer in the meeting, or be active in church work.

" Methought that in a solemn church I stood,
Its marble acres, worn with knees and feet,
Lay spread from door to door, from street to street ;
Midway the form hung high upon the rood,
Of Him who gave His life to be our good ;
Beyond, priests flitted, bowed and murmured meet,
Among the candles shining, still and sweet.
Men came and went and worshipped as they could,
And still their dust a woman with her broom,
Bowed to her work, kept sweeping to the door ;
Then saw I, slow, through all the pillared gloom,
Across the church a silent figure come :
' Daughter,' it said, ' thou sweepest well my floor,'
' It is the Lord,' I cried, and saw no more."

Let love reign in the home. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." Did Solomon thus speak when prompted by the bitterness of experience?

What more should be said about the home? Good homes will protect the State and make fewer prisons. That home is blessed in which the fire never goes out upon the altar.

Wealth will not make, but may mar a home. "The greatest man in history was the poorest." These are Emerson's words.

Genius dwells with frugality and labor, and more than once it has lived with poverty.

Extravagance is an enemy to the home. "No man is rich whose expenditures exceed his means, and no man is poor whose incomings exceed his outgoings."

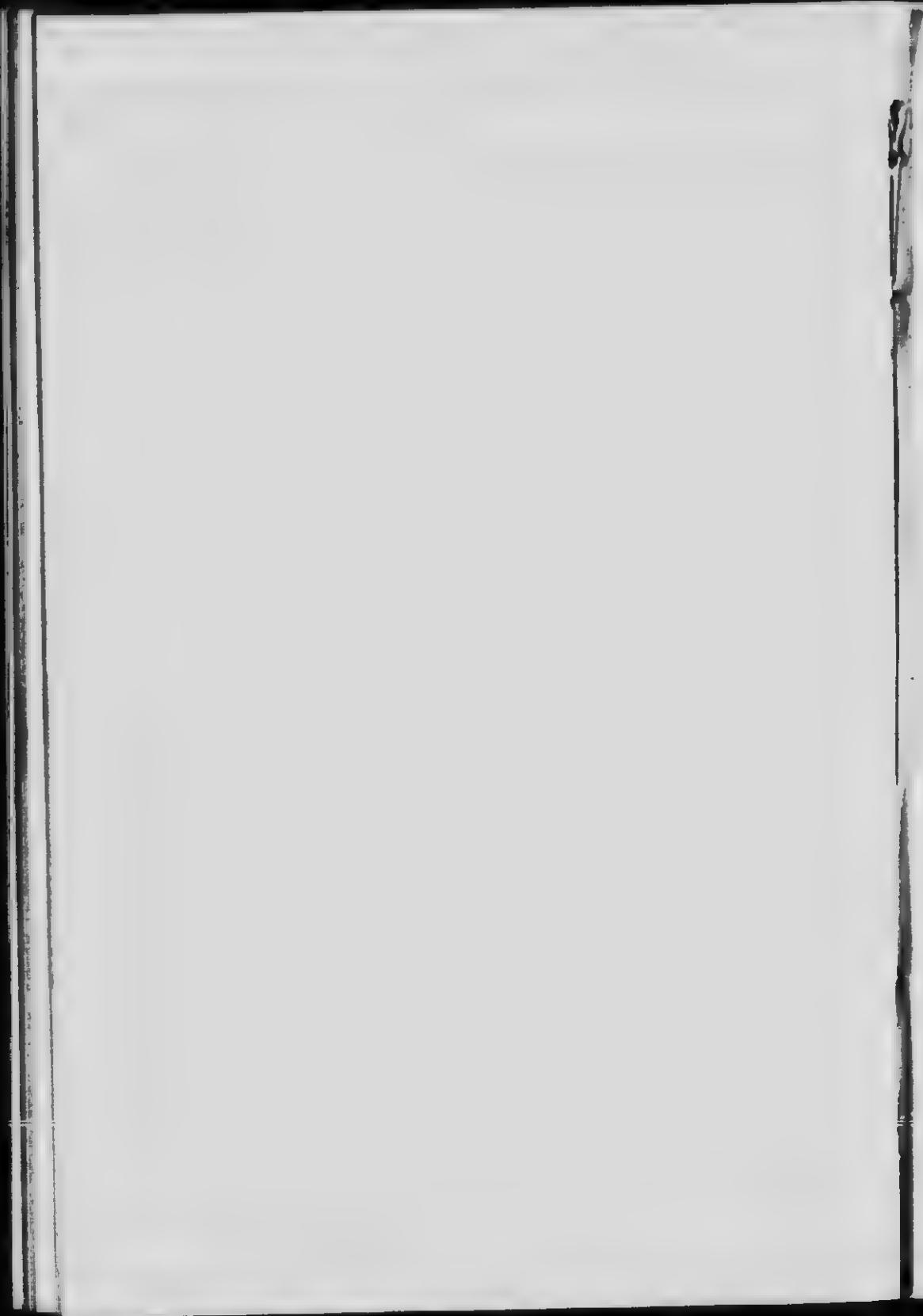
In the home, as elsewhere,

"Music hath charms to soothe the savage breast."

We value that which endures. Not

the freshet in the spring-time, but the perennial stream. We do not rely for our guidance upon the candle's dying flare, but on the light of the sun. Home is of more value than society's empty honors. The smile of society is for an hour ; the joy of home is forever.

The Father.



The Father.

The relationship between the father and his children is so tender and important that the Psalmist knew of nothing better to illustrate the Fatherhood of God. As the home is the foundation of the State, and the preservation of home-life is one of the greatest problems of the day, it is well to give the fullest consideration to the privileges and responsibilities of the father in the training of his children

The influence of the mother in the home is perhaps greater than that of the father, for there is no one to whom there has been given such a supreme influence as the mother. Frances E. Willard has been termed the uncrowned Queen of America, but while she is deserving of the greatest respect, she is not the only uncrowned queen, for there have been mothers on this continent who have exerted as great an influence for good as Miss Willard, by training sons to exercise a great and wide

influence upon the age in which they have lived, and upon all succeeding ages. Great as the influence of the mother is, she is not the head of the home. Forgetting this, there are many fathers who leave the training of the children to the mother. To shirk the responsibility which has been placed upon him is one of the greatest blunders which a father can make, for in so doing he is unfaithful to his trust, neglects the interest of the community and the State, and merits the condemnation of God. It is well for every father to remember that he is the head of the home. The father may not be the strongest personality in the family, but he is the head of the family. In order to succeed, every organization must have a head; there must be a final authority. Sometimes the head of the army is not superior in intelligence or experience to his subordinate officers, but he is the commander of the army. The arrangement of the home is a Divine order. The words of the apostle are clear:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." While the father is the supreme authority in the home, the apostle indicates very clearly how he is to use that authority. Husbands are to love their wives as Christ also loves the Church, and gave Himself for it.

The father cannot expect to be faithful to the trust which has been placed in him as the head of the family without giving attention to the home. He may not succeed, for sometimes children will be wayward, but he will have the satisfaction of knowing that, to the best of his ability, he has performed his duty. It will be necessary for him to exercise the greatest degree of patience. It will be well for

him to consider the patience which was exercised by the father in the parable of the prodigal son. He must remember that times and circumstances change. If he thinks of the time when he was young, and the very few amusements which he had, and their primitive character, he must ask himself if he has not brought his children into a different society, where children expect and demand more. He must remember that he was once a boy and had the failings of the boy. He has learned by experience, and must not expect his children, at an early age, to have the wisdom which it has taken him years to acquire. He must know something of temperament and disposition, and guide himself accordingly. He should know himself, and, if so, he will probably see traits in his children which were his characteristics in early youth.

Every father ought to have the confidence of his children, for without their confidence his authority and influence will be insignificant. Having obtained the

confidence of his children, if he has ever lost it, the father will do well never to endanger it. When Henry Ward Beecher was a boy, it is said he desired to enter the navy; his father was opposed to the plan. The father did not lose the confidence of his son by harsh treatment, but, wise man that he was, sent the son to a school to study mathematics necessary for entrance to the navy. Not liking mathematics, the boy soon returned to his father's home and entered upon that profession in which the father desired to see him. When John Adams thought he would like ditching better than Latin, his father retained his confidence by permitting him to go to ditching. John spent half a day at that toil, which he thought would be easier than Latin, and then, as his father desired, returned to his studies.

If a father desires to exercise authority over his children and to make them good citizens, honoring the State and fearing God, he will not, in their presence, make light of authority. There are fathers who

weaken the influence of the elder, the Sabbath-school teacher and the minister by words of disparagement; and they wonder that their children are not brought into the Church, and that their own authority over their children seems to be so small. As the twig is bent the tree will grow.

The wise father will endeavor to keep his children in the home by providing amusements and making the home pleasant for them. If he belong to many fraternal societies and, almost every night of the week, is at the lodge, he will not be able to do his duty to his children by making home-life instructive and pleasant for them. There are very many fraternal societies which are worthy of praise because they are of benefit to the community. It is the truth, however, that many fathers have neglected their homes that they might be in attendance at the lodge. One need not take time to enumerate the many amusements which are suitable for the home. The wise parent will have no

difficulty in finding something of interest to his children which will cause them to think home the most attractive place. The farm which has the best pasture will not need fences to prevent the sheep from roaming. The home which is most pleasant will not require great authority to prevent the children from wandering to more undesirable places.

The father should take an interest in the affairs of his children. Not only should he be a partner in their amusements, but he should watch their course at school and know the books which they are reading out of school. He must be careful of his example, for his children are not likely to begin the journey of life on a plane higher than that on which he moves. He should take an interest in the companions of his children, and be careful that his children are not associating with those who are likely to do them little good, but rather to lead them into harm. If the associates of his children are evil, how can he hope to keep his

children in the straight and narrow way? His sons are likely to have habits similar to those of the young men with whom they associate, and his daughters, of course, can marry only among their acquaintances.

There are some matters to which the wise father, who succeeds in bringing up his children in the way they should go, will give attention. He will know where his children spend their time, what are their amusements, and with whom they associate. He will have correct ideals of life or he cannot teach his children. His will be no narrow view of life—it will be large and liberal. Sir Walter Scott thought a father ought to teach his sons to ride, to shoot, and to speak the truth. The father will know his own character, and, as far as possible, the disposition of his children. As there are sometimes on the same flower-stalk blossoms which differ widely in color, he will find that his children are not all of the same disposition.

The father will remember that, if his children are reared in luxury, it will be difficult for them to start in a more humble way. While it is easy to increase expenses, it is difficult to reduce them.

The wise father will have no favorites in his family.

He will not expect his children to love the advanced reading in which he delights, or to know as much as he knows.

He will consider the welfare of his children of more importance than his business.

He will not conduct himself in such a manner that his children can reproach him.

He will be careful in regard to his opinions when he expresses them before his children.

He will not be uncharitable, nor will he excuse wrong.

He will endeavor to train his children to be able to make a living if thrown upon their own resources.

If he is in doubt about any matter of principle, he will be discreet in his silence.

■

While he will have more affection for his own children than for others, he will remember that his own are probably no better than others.

He will take his children to church with him, and, if it be possible, keep them in his own pew.

He will learn what his children are fitted for in life, and will be able to direct their paths.

He will teach his children to have opinions of their own, and, at the same time, not to value their opinions too highly.

He will not lose his temper in the presence of his wife or children.

He will remember that a prudent wife is from the Lord.

He will not despise his wife because she cannot converse with him as intelligently as he would like about matters of business and the newspaper world, but will remember that there are other sources of information, many kinds of knowledge, and that, notwithstanding

these deficiencies, his wife may have greater learning and be better educated than himself.

He will make the chief book in his home the Bible.

He will remember that he may be a hero to his children while they are young, and he will make good use of the opportunity thus afforded.

He will praise his wife and children. Women are so constituted that they like to be told that they are doing well. While a man may be satisfied, knowing that he is in favor, a woman must have the regard in which she is held declared.

He will consider it of the greatest importance to have an altar in his home.

He will teach his children lessons of self-denial and frugality, and how difficult it is to obtain the money which they would spend so freely.

He will make his children popular by teaching them to help others.

The wise father will be cheerful in his home. It may be difficult for him, on

account of his disposition, to be always cheerful, but he should endeavor to hide his worry and to make the home life pleasant. There are many men who often give way to fits of depression and melancholy, and make life miserable for themselves and others. It is very difficult for some to avoid this, for this tendency has been born with them. Men have often such tendencies on account of their nationality. Many Scotchmen are prone to brooding and melancholy. Possibly there is no more tender heart than that of the Scotchman; but the Scot seldom lets anybody know it. His exterior is often like the granite of his native hills, and, while there is a tender feeling in his heart, it is as difficult to discover it as to draw water from a deep well. If a man has not slept well at night, it is enough to tell it once to the family. Emerson says that if you have headache, leprosy or thunderstroke, do not tell anyone. There is a phrase, which is borrowed from the factory, and it is sometimes applied to men. It is well

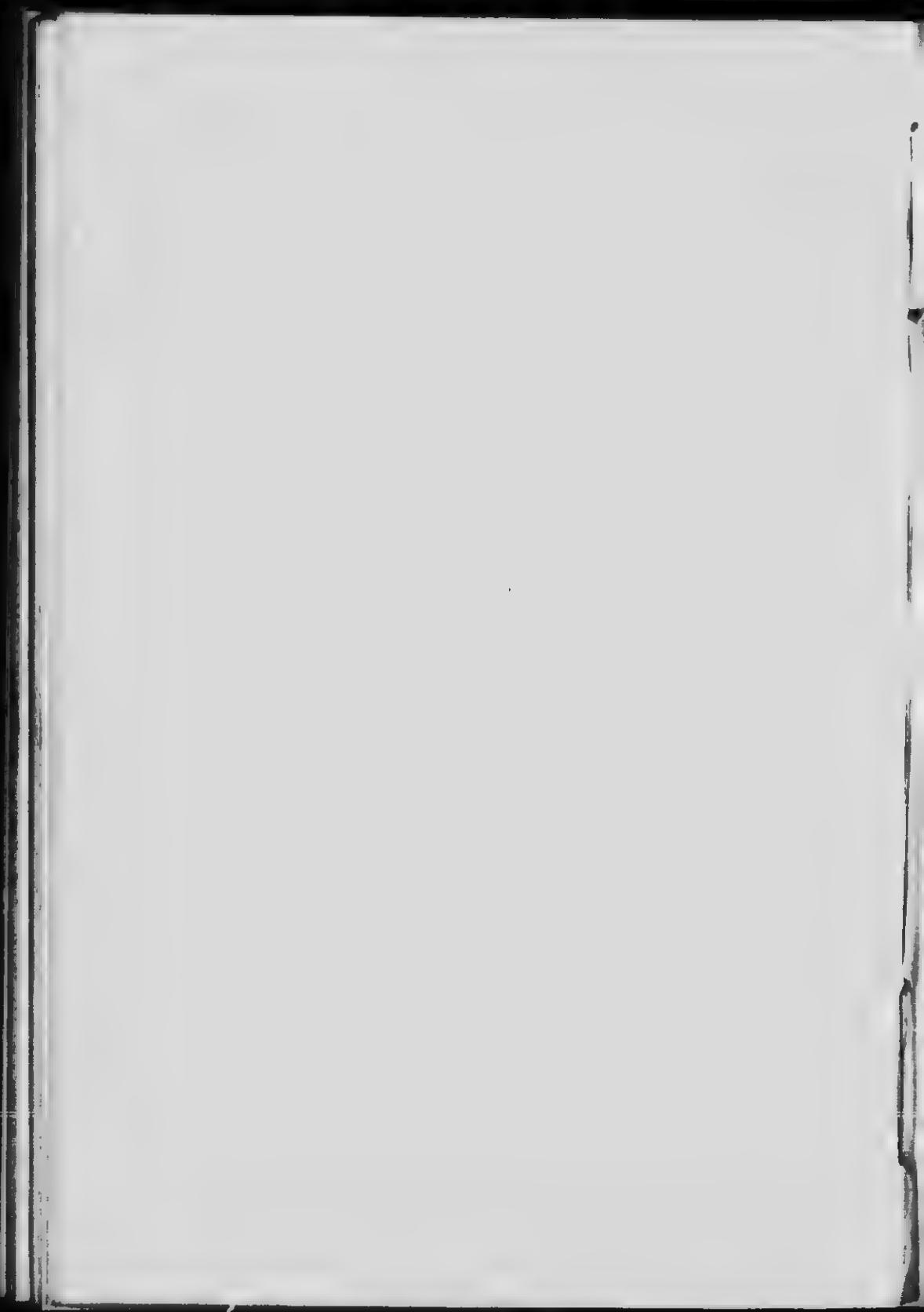
to remember it. The phrase is, "Burn your own smoke." Do not live to make home pleasant for yourself, but to make it happy for others, and if this is your practice, you will always be in a majority.

The father who successfully performs the duties devolving upon him is likely to have that quality which we call tact. It softens the asperities of life. Most people require to be humored. Everyone is sensitive on some point; when it is apparent in your neighbor, be wise and avoid it. Sir Thomas More was once sitting on a balcony when an escaped lunatic suddenly appeared with the apparent intention of throwing him over the parapet. Sir Thomas, being a man of rare tact, suggested that the lunatic first throw over a dog which was on the balcony, that they might see what effect it might have on the animal. This the lunatic did, and immediately rushed down stairs to see what had been the effect of the fall upon the dog. Sir Thomas then quietly locked the door and prevented the lunatic's return. It is well when difficul-

ties arise to have sufficient tact to first throw over the dog.

While the father in the home should have no narrow conceptions of life, and of what his children ought to read and ought to do, he will not forget to teach his children to lay hold upon life's great realities, to obey God and to deal justly with all men. While he will not be controlled by foolish prejudice, and will give his children such books as those of Eugene Field and Whitcomb Riley, with their moving pathos and their stirring humor, he will not forget the Bible, which is the greatest source of wisdom. The father will remember that the greatest talents entrusted to his care by the Lord of all talents are the children in his home. In regard to them there rests upon him a great weight of responsibility, and for the manner in which he deals with them he will give an account in the great day of judgment. Every wise father will know that, in training his children, he has not attained the highest if he has not taught them to seek first the kingdom of God.

The Mother.



The Mother.

While the mother has greater responsibility, she has also more and greater opportunities for exerting an influence upon the members of the household than any other member of the family. A great part of life is composed of infancy and childhood, and during that long period there is exerted the influence of the mother. In childhood and infancy the influence of the mother is of necessity greater than that of any other person in the home. She spends more time with her children than any other person. Because she is the mother, her influence is almost supreme. The sympathetic and religious faculties of childhood are touched more by the mother than by any other person. While she is capable of a great and lasting influence for good, she is also capable of doing the greatest injury. A mother who is indifferent to religious matters will do more injury to the home than

an irreligious father. The mother largely decides the scale of living. She decides for economy or extravagance. As economy has much to do with the success or failure of the home, the mother in this regard exerts a very wide and lasting influence.

In order to perceive the great influence of the mother, we have only to consider some of the Bible characters. What a great influence Rachel exerted upon Jacob. It was an influence which endured long after Rachel's death. What a great influence Hannah had upon Samuel. Although the family were not poor it was with her own hands Hannah made the coat for her son. She might have had others make the coat, but she would not have exerted such an influence upon her son if she had given to others that work which she delighted to do with her own hands. While one cannot accept all the theories of Tolstoi, the novelist, we can all agree with him when he asserts that everyone ought to do some manual labor.

Especially is this true when that work is performed for the benefit of members of the same household. If we read the story of the Shunammite woman, we at once perceive the great influence which she exerted upon her household. She was a woman who loved the God of the prophet, and her influence was felt for good in everything that she did. We know that Mary, the mother of Jesus, to some degree moulded the life of her son. Historians tell us that a great measure of praise is due to the mother of Alfred the Great for the work which was performed by her illustrious child. Great was the influence which Hagar exerted upon Ishmael, and upon that great tribe to which Ishmael gave the name. Hagar did not know, when she led the young lad by the hand into the wilderness, and was directed by the angel of God to the spring of water, that she was leading out and ministering to one from whom there was to spring a great nation. Egypt and Assyria fought in vain against the nation

of the Arabs, which sprang from Ishmael. The Turks tried to conquer the Arabs and failed. The Tartars went against the Arabs and did not succeed. Persia tried without success to tax the Arabs. The Mamelukes tried to subdue them, and met defeat. Alexander led his army against them; and Alexander died before he could conquer them. Gaulus directed his army against the Arabs and was defeated. As Hagar did not know that she was leading out, in the person of her son, one who would become the father of a victorious nation, the mother, in the training of her children, does not know what preparation she may be making for the great events of the future. Somewhere to-day a mother is training a young lad who is to become a merchant prince. A day will surely come when it will be only necessary for him to touch the bell upon his office table to send a merchant fleet out to sea. With one stroke of his pen a wave of excitement will pass over the Stock Exchange. He will be a power

in the world and will owe his influence to the mother under whose training he is being reared.

Every mother should know something of business, and if she has never been taught the ways of business-life she ought to make haste to learn. She may have a happy home, and she may say truly that her cup is running over, but bereavement may bring a change. Perhaps all that will be left to her will be an insurance policy, and as she does not know anything about the investment of money she will be in a helpless condition. Too often the familiar friend, whose advice is sought, proves to be a broken reed. Perhaps some executor has been appointed whose stupidity brings ruin. All these difficulties are placed in the way of the mother when she is least able to bear them. Nansen was not more daring when he started in the *Fram* to make his way through the icy sea to seek the Pole, than the woman who, when bereft of the protection of her best friend, and with

the charge of little children, sets her face toward the cold and unpromising future. Every mother should train her girls in business methods, that when their day of trial comes they may be able to meet the difficulties which may be presented.

The mother in the home will learn something of business ways by having the confidence of her husband in his business affairs. Not only will she be able to assist him in his difficulties, but she will learn from his trials that which will enable her to meet the tempest of life when it breaks upon her in her loneliness and bereavement.

It is a part of the duty of a mother in the home to arrange for both the boys and the girls to perform some honest toil. There is hardly anything which is so likely to introduce sin as idleness. Not only should the mother arrange to give her daughters a business education, but to have them taught some livelihood. Every girl should be able to make her living for herself. As the mother spends more

time with her children than any other person, she ought to know for what they are best fitted, and by developing them along that line, provide for their future success. The mother ought to teach her children to think for themselves, and to depend upon themselves. Very frequently, by providing too many playthings and too many amusements, the little originality which the child has is dwarfed.

The mother should teach the children to have reverence. Instead of the words "father" and "mother" we often hear the boys and girls of to-day applying to their parents unseemly terms. If children are not taught to reverence their parents, how can anyone expect them to reverence God? This lack of reverence is one of the greatest evils of the age, and if it be not corrected, it may prove the ruin of the world. Children ought to be taught obedience. This is one of the greatest lessons which youth may learn. The child who has never experienced discipline is not likely to succeed in life.

The mother ought to teach her children to endeavor to make others happy. Not only is this the secret of popularity, but it is the source of happiness. It is the essence of religion. "It is more blessed to give than to receive." A mother cannot give a greater legacy to her children than the desire to give all they can to the world, rather than to take out of it all they can.

Never be angry when your husband is annoyed. Remember that your husband has probably more care than is known to you. While you undoubtedly have rights, select some other time to maintain them than when your husband is worried.

Do not despise and find fault with your husband's occupation, if it be honest. Do not sigh after the "genteel" occupation, which consists in going to work at ten in the forenoon and ceasing to work at two in the afternoon, and in reality having nothing to do.

Do not neglect reading. Find time to read, that you may keep abreast of the

times, that you may be able to converse with your husband and children on the affairs of the day. On account of your peculiar sphere, you know more of childhood than others, but do not forget to read that you may also have that knowledge which is contained in books.

More is expected from you than from any other member of the household, and to you more is given. With you God completed creation, and as you are His masterpiece, do not complain that great burdens have been laid upon you.

The mother should remember that the home life is not for ever. Every home circle is some time broken. The time must come when the children will leave the parental home and go forth to struggle with the difficulties of the world. If the ship is to make a successful voyage it must be made ready before sailing. There is no dry dock in the middle of the ocean. Too often we think of making preparations only when we are in the middle of the battle, and it is too late. It is said

that Andree, when he sailed on his perilous journey in his balloon, forgot to take with him a certain cable, which he required, and it is quite possible that the absence of that cable was the cause of the loss of the adventurous explorer. In the quietness of the home children should be prepared for the storms which the years may bring.

Every mother should remember that one of her greatest characteristics should be a meek and quiet spirit. Her brightest ornament, it will be her greatest strength. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." The meek and quiet spirit is to be preferred to the loud and boisterous spirit which some women have. It is better not to provoke the child to anger by ill temper, and then in justification to declare that the child has inherited its

angry nature from the father. Too frequently the want of the meek and quiet spirit brings difficulty into the home which, as it increases, tends to destroy the happiness of the household.

"The little rift within the lute,
That by-and-bye will make the music mute,
And ever widening slowly silence all."

It is well for the mother not to worry overmuch, for worry can do little good. Too often she borrows trouble from the future. Martha was worried about many things, and apparently her worry did her no good. The engine, snorting and hissing, as curbed by the driver it stands upon the rails, is more noisy than when it tosses the landscape behind and goes driving through the blast.

While the mother has great toil and anxiety in the home on account of the training of her children, it is also true that the greatest reward which she can have is in seeing her children succeed in life. One cannot know whether those who have gone to heaven are able to see

us who remain upon the earth, but, if it be possible for a mother who faithfully brought up her son in the nurture and admonition of the Lord to see his success upon the earth, it is not probable that a loving God will deny her that happiness. That which Daniel Webster had to say about his parents is worthy of the attention of everyone. "It did not happen to me to be born in a log-cabin, but my elder brothers and sisters were born in a log-cabin, raised amid the snow-drifts of New Hampshire, at a period so early as that when the smoke first rose from its rude chimney, and curled over the frozen hills, there was no familiar evidence of a white man's habitation between it and the settlements on the rivers of Canada. Its remains still exist. I make it an annual visit. I carry my children to it to teach them the hardships endured by the generations gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and

incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are now among the living, and if ever I am ashamed of it, and if ever I fail in affectionate veneration for him who reared and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and through the fire and blood of seven years' revolutionary war shrunk from no danger, no toil, no sacrifice to serve his country, and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind." A visitor to Webster's house stated that he found, amid portraits of eminent statesmen, a picture of Webster's mother. Under this picture there were written the words, "My honored mother," and beneath the words were the initials, "D. W."

One recalls with pleasure the tribute which Theodore Parker paid to motherhood in his discourse on Daniel Webster.

"When virtue leaps high in the public fountain, you seek for the lofty spring of nobleness and find it far off in the dear breast of some mother who melted the snows of winter and condensed the summer's dew into fair, sweet humanity, which now gladdens the face of man in all the city streets."

Beautiful was the utterance of Henry Ward Beecher in regard to his mother, who died when the great preacher was a child. "I have only such a remembrance of her as you have of the clouds of ten years ago, faint, evanescent, and yet caught by imagination and fed by that which I have heard of her, and by what my father's thought and feeling of her were, it has come to be so much to me that no devout Catholic ever saw so much in the Virgin Mary as I have seen in my mother, who has been a presence to me ever since I can remember."

It is the privilege of the mother to remember that while she is not the head of the home, not only is the household

incomplete without her, but her presence is essential to the training of the children for the great battle of life. As in many other places, so in the home, union is strength.

"As unto the bow the cord is,
So unto the man is woman,
Though she bends him she obeys him,
Though she draws him yet she follows,
Useless each without the other."

There is no home free from sorrow. As the days pass, bereavement is sure to come. Human ties are broken. As the mother's life is spent in the home more than that of the father, the sorrow of bereavement falls more heavily on her heart. If there is one lesson which she requires to learn it is the lesson of resignation. Every mother will do well to learn this lesson, as the time for resignation will surely come.

"There is no flock, however watched and tended,
But one dead lamb is there !
There is no fireside, howsoe'er defended,
But has one vacant chair !

The air is full of farewells to the dying,
And mournings for the dead ;
The heart of Rachel, for her children crying,
Will not be comforted !

Let us be patient ! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

Motherhood is sacrifice. The years of affectionate devotion increase the capacity for suffering by adding strand to strand of that great bond of affection between the mother and the child, which must have many a strain. If bereavements should not come in the flickering out of a young life before the prime, yet will the hearth be desolate, for the child must roam. The young birds must leave the nest. The young lambs cannot always play in the home-meadow. It is the fate of motherhood to lose what is dearest. A fate not unblessed ! The best of the home goes with the child. In her children the mother lives again. Where they work in the world's great labor fields, she toils ; where they sing to make the sor-

rowful spirit glad, the melody is hers, and, when after long toil, after sowing, it may be with tears, they reap, hers is the harvest. As a wandering son of blessed memory said :—

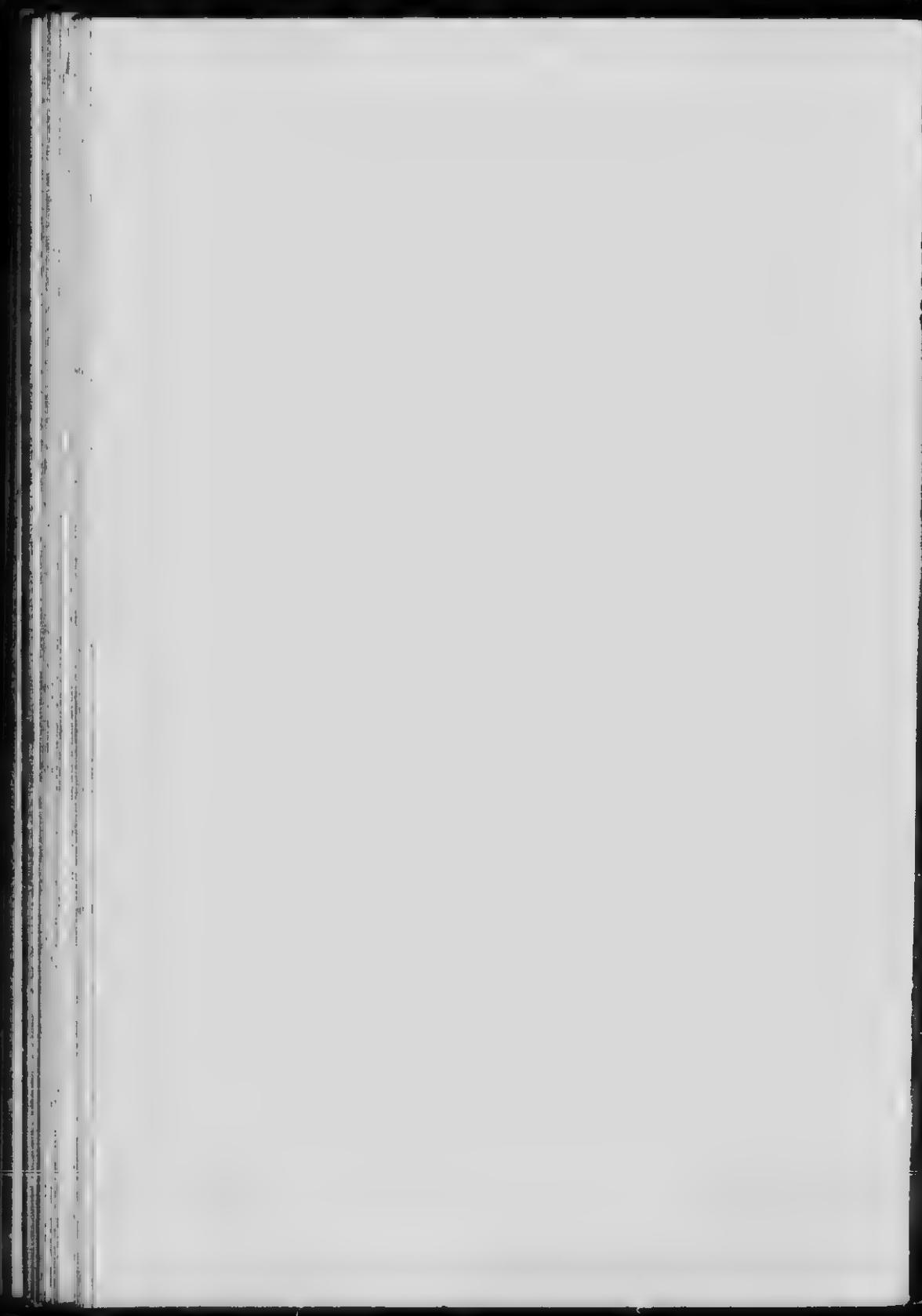
" It is not yours, O mother, to complain,
Not, mother, yours to weep,
Though nevermore your son again
Shall to your bosom creep,
Though nevermore again you watch your baby sleep.

The child, the seed, the grain of corn,
The acorn on the hill,
Each for some separate end is born,
In season fit, and still
Each must in strength arise to work the Almighty will.

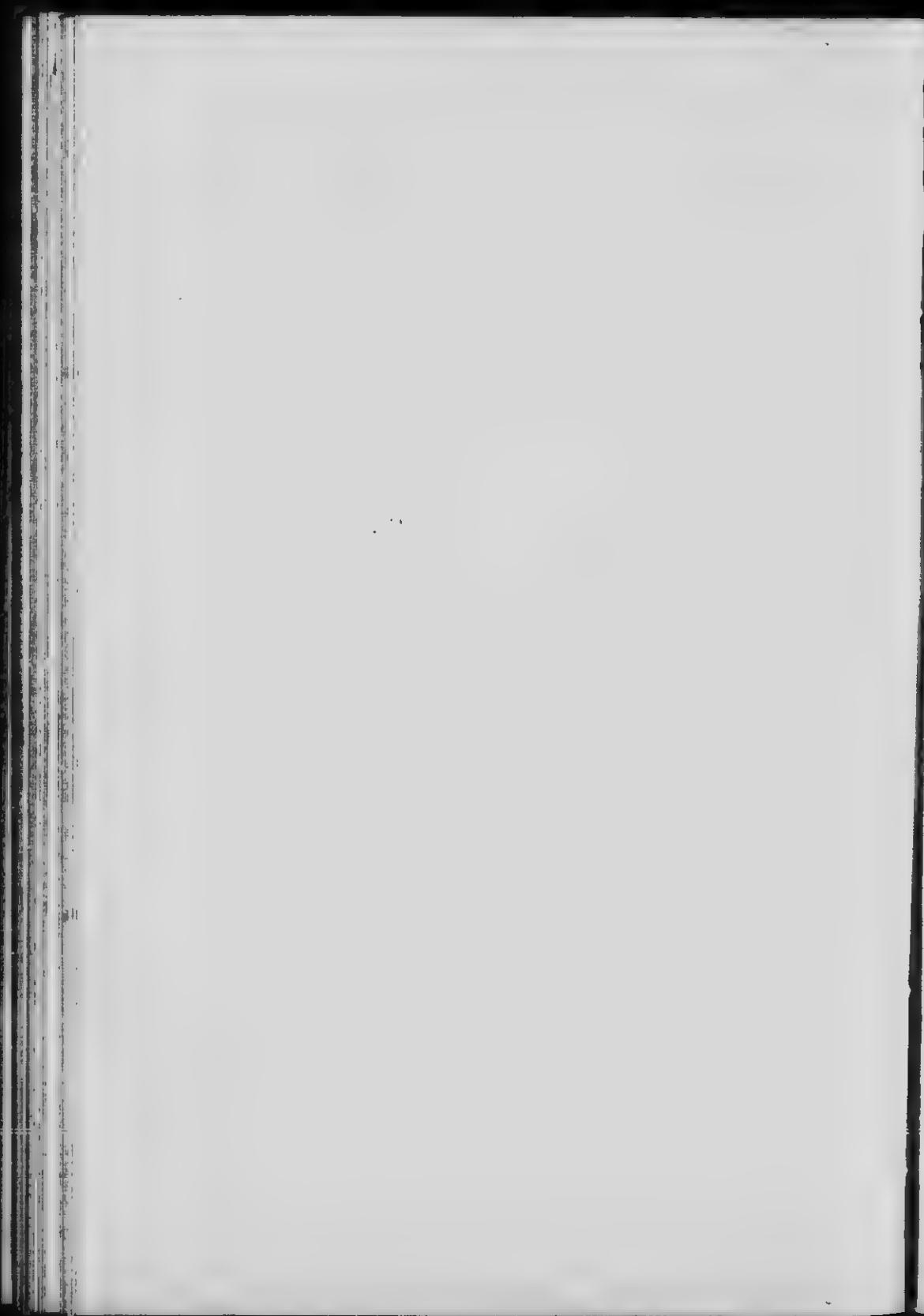
So from the hearth the children flee,
By that Almighty hand
Austerely led ; so one by sea
Goes forth, and one by land ;
Nor aught of all man's sons escape from that command.

And as the fervent smith of yore
Beat out the glowing blade,
Nor wielded in the front of war
The weapons that he made,
But in the tower at home still plied his ringing blade ;

So like a sword the son shall roam
On nobler mission sent ;
And as the smith remained at home
In peaceful turret pent,
So sits the while at home the mother well content."



The Son.



The Son.

The foundation of character is laid in the home. The home is the place of training for youth. Impressions made upon the character of the youth usually continue to old age. Home for the young man is often like the dry dock for the ship. As the ship is laid up for repairs after the stress of the storm, so the young man often returns to the home after having been buffeted by the waves of life's sea, that he may have an interval of rest and go forth with renewed vigor. The home is the best place for training a young man for the storms of life. If he does not build his character for the storms which are sure to meet him, shipwreck is inevitable. To see a strong ship proudly making her way through the storm is a noble sight.

"The pulses of her iron heart
Go beating through the storm."

It is more inspiring to see a great and

strong man who has been reared in a godly home making his way through trials and temptations and journeying safely to the end of life.

A young man should read at home. Of course, he will discriminate in his reading. There are some books which he must shun, and there are other books which he should read many times. Probably there is no book which is so likely to make a young man wise in the affairs of business as the Book of Proverbs. It is well to read it by itself. It is also wise to read the best commentaries upon it. One cannot read it too often; one cannot ponder it too long. It is full of searching questions. It contains the clearest and wisest advice. It is perhaps not extravagant to say that it is the sum of all wisdom.

The young man will do well to learn something which will enable him to make a living. If he venture out into the world, unable to provide for himself, society will give him scant sympathy and less sub-

stantial help. When he is learning his occupation he will do well to read the books which have a bearing on his chosen profession. If the young man be a bank clerk he should spend his leisure time in reading the books which will give him information upon the business of banking. If he be employed upon the railroad he will, if he be wise, not waste his leisure, but use it to acquire a thorough knowledge of the system of railroading. This is an age of specialists, and he who would succeed must endeavor to know more about his business than any competitor.

The young man should have courtesy. This virtue springs from a kindly heart, and it will be difficult or impossible to acquire it until a feeling of good-fellowship and brotherly kindness dwells in the heart. It does not cost anything, and it gains much. The prophet Daniel had many great qualities, but he would not have been so eminently successful without courtesy. Courtesy prevents friction oils the busy wheels of life, and makes business run easily and often successfully.

Strength should characterize the young man, for life is a struggle of individuals. Commerce is war. The young man need count very little upon the help of others. He will get what he is able to take, and little more. He should not count upon gratitude. It is a tender plant. It is so rare in the struggle of life that one need not consider it a factor. Of course it is stated that the race is not to the swift nor the battle to the strong, and in a sense this is no doubt true. Is it not a fact, however, that the swift in life's race are usually first and the strong victorious in life's battle? The young man should endeavor to acquire strength of character, that, if possible, he may be first at the goal, and in the battle be victorious.

The youth who is about to succeed in life will learn to persevere. The smallest axe will, if continuously applied, bring down the largest oak. This is one of the greatest factors in life's success. To be able to continue working, without thought of yielding, until the end, is a great

quality. The couplet which we heard so long ago, and which has been repeated so often, teaches not only the young man, but every one who hears, a useful lesson :

" If at first you don't succeed,
Try, try again."

Pride will not be a characteristic of the young man who is to have the fullest measure of success. The wise young man will cast aside all vanity, and in humility of spirit seek his own in life. He will not think that his opinion is better than that of every other person. He will be slow to think that he knows more than his parents. Their imperfections will be among the last things he will perceive. If pride has taken hold of any young man, let him remember the worst thing he ever did, and perhaps the bitter memory will take down the swelling.

The young man should strive to be true rather than famous. He should do his work well, whether men recognize it or not. If his work is well done, it will be

recognized some day. The true worker does not always receive reward in this life; but his reward is sure. The work of Shakespeare did not receive the praise which it deserved while Shakespeare lived. Men recognize its merit now. Burns did not receive great recognition in his short and unhappy life, but all the world knows now that Burns was a genius. Homer was not appreciated in his lifetime; he is now.

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Before leaving home a young man should attain to the highest degree of physical culture. It is well to train the mind, but the mind will accomplish little unless it is supported by a strong frame. Every young man should make his body capable of great toil. He should prepare for life's emergencies. Very many men break down in middle life because they have never cultivated their bodies. When Cicero was unable to do work on account

of dyspepsia, he did not relax his efforts after consulting the physicians, but he journeyed to Greece and spent a long time in the gymnasium. When he returned to Rome he was a greater man than ever before, and drove out Cataline with the fire of his indignation, and smote Anthony with the might of his genius. The young man should take out of his body all the toil of which it is capable and not bury his talents, remembering ever that ability to toil is one of the greatest.

Many young men enter upon life believing that he is the successful man who grasps most for himself. Young men should remember that it is more blessed to give than to receive. The young man ought to ask himself, not how much he is about to take out of life, but how much he is to put into it. If he takes a great deal out of life for himself, the world is poorer and he is not richer. To put strength into the world for the common good is to bless both him who gives and him who receives.

Youth should try to make home pleasant. To do so is a duty, for the home has not been organized merely for the pleasure of the young. It is wise not to be too eager for the struggle of life; it will soon come. Old age lives in the past; childhood in the present; youth always in the future. If the young man who is eager for the battle of life knew how terrible was the struggle before him, he would be willing to wait and minister for a time to the needs of the home.

Youth is the time of dreams. It is wise to discount them and to distinguish between the substance and the shadow. Success in life consists in what one is, and not in what one has. Youth would not be headstrong and hasty could it be seen that the prizes of early life often turn into ashes long before old age arrives. The young man is often too hopeful; he forgets that the world is waiting, not to help him, but to fight him. The world gives its prizes to him who takes them by violence. Youth would be less hasty were the true

value placed upon experience ; to minimize its importance is a fault of youth.

Every man has a chance. Opportunity comes to every one. There is no one who knows everything about everything. There is no one who knows everything about anything. Therefore, there is a chance for you. But before you enter upon life's great struggle, remember there are some things which have been learned from experience and which it is well for you to know. Here are some of them.

Have honesty ; it is the best policy.

As you hope to succeed, acquire the power to consider. Arrive at a conclusion. Fear not to express it. Abide by it.

Before you begin life's battle, acquire the power of saying "Yes" and "No." To drift is to go upon the rocks.

Learn to wait. "All things come to him who waits."

Make yourself so useful that society cannot do without you.

Love the truth, and follow it with such

devotion that you will never ask where it leads.

Accept no opinion until you know that it is correct.

If it be possible, do not displease anyone. "If it be possible, as much as lieth in you, live peaceably with all men."

Have no companions outside the home whom you would not make welcome in the home.

Be cheerful, and go into the manufacture of sunshine.

Generally, you will receive what you earn, which is what you deserve. If mediocrity and indifference are in the work you will find them in the pay. If you engage to work for a dollar a day, do not endeavor to do no more in a day than a dollar's worth ; do all you can.

You will never do anything greater than you are ; therefore cultivate yourself.

Redeem the time. "We spend our years as a tale that is told." Youth soon passes, and if we lose youth our opportunity is largely gone.

" Youth is the vision of a morn,
That flies the coming day ;
It is the blossom on the thorn,
Which wild winds sweep away ;
It is the image of the sky,
In glassy waters seen,
When not a cloud appears to fly
Across the blue serene ;
But when the waves begin to roar
And lift their foaming head,
The morning stars appear no more,
And all the heaven is fled."

Excuse is often made for youth on account of thoughtlessness. If there is any time when thought should be exercised, it is at the beginning of the voyage or the journey. Before building one should count the cost. If there is anything which ought to characterize youth it is thoughtfulness. John Ruskin has well expressed himself upon the thoughtlessness of youth, and his words should be accepted by all. " In general, I have no patience with people who talk about ' the thoughtlessness of youth ' indulgently ; I had infinitely rather hear of thoughtless old age, and the indulgence due to that.

When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate if he will ; but what excuse can you find for wilfulness of thought at the very time when every crisis of fortune hangs on your decision ? A youth thoughtless, when all the happiness of his home forever depends on the chances or the passions of an hour ! A youth thoughtless, when the career of all his days depends on the opportunity of a moment ! A youth thoughtless, when his every action is a foundation-stone of future conduct, and every imagination a fountain of life or death ! Be thoughtless in any after years, rather than now, though, indeed, there is only one place where a man may be nobly thoughtless, his deathbed. Nothing should ever be left to be done there."

Among the many things which this age seems to lack is reverence. The age of reverence seems to be gone. Children lack that respect for their parents which

should prevail everywhere. Too often we hear the father and the mother called by unbecoming names. It is well for young men to keep before them what the Bible teaches in regard to reverence and obedience.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

"Ye shall fear every man his mother and his father, and keep my Sabbaths; I am the Lord thy God."

"Honor thy father and thy mother, as the Lord thy God hath commanded thee."

"Cursed be he that setteth light by his father or his mother."

"For God commanded saying, honor thy father and mother; and he that curseth father or mother, let him die the death."

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise."

"Children, obey your parents in all

things, for this is well pleasing unto the Lord."

" My son, keep thy father's commandment, and forsake not the law of thy mother ; bind them continually upon thy heart, and tie them about thy neck. When thou goest it shall lead thee ; when thou sleepest it shall keep thee ; and when thou wakest it shall talk with thee. For the commandment is a lamp ; and the law is light ; and reproofs of instruction are the way of life."

" A wise son maketh a glad father, but a foolish man despiseth his mother."

" He that wasteth his father and chaseth away his mother, is a son that earneth shame and bringeth reproach."

" Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."

" Hearken unto thy father that begat thee, and despise not thy mother when she is old."

Young men should be careful in regard to forming habits. Sometimes we become

acquainted with people who soon pass beyond the horizon of our life, and we see them no more ; but habits are too frequently life acquaintances. A good habit will probably be a good friend for life, and an evil habit our enemy for all our days. It is easy to form a habit ; it is most difficult to destroy it.

" Habit at first is but a silken thread,
Fine as the light-winged goosamers that sway
In the warm sunbeams of a summer's day ;
A shallow streamlet, rippling o'er its bed ;
A tiny sapling, ere its roots are spread ;
A yet unhardened thorn upon the spray ;
A lion's whelp that hath not scented prey ;
A little smiling child, obedient led.
Beware ! that thread may bind thee as a chain ;
That streamlet gather to a fatal sea ;
That sapling spread into a gnarled tree ;
That thorn, grown hard, may wound and give thee pain ;
That playful whelp his murderous fangs reveal ;
That child, a giant, crush thee 'neath his heel."

One of the greatest snares to young men is intemperance. It is the conqueror of tens of thousands. Young men should shun it as they would avoid the deadly serpent. Happy will they be if, when

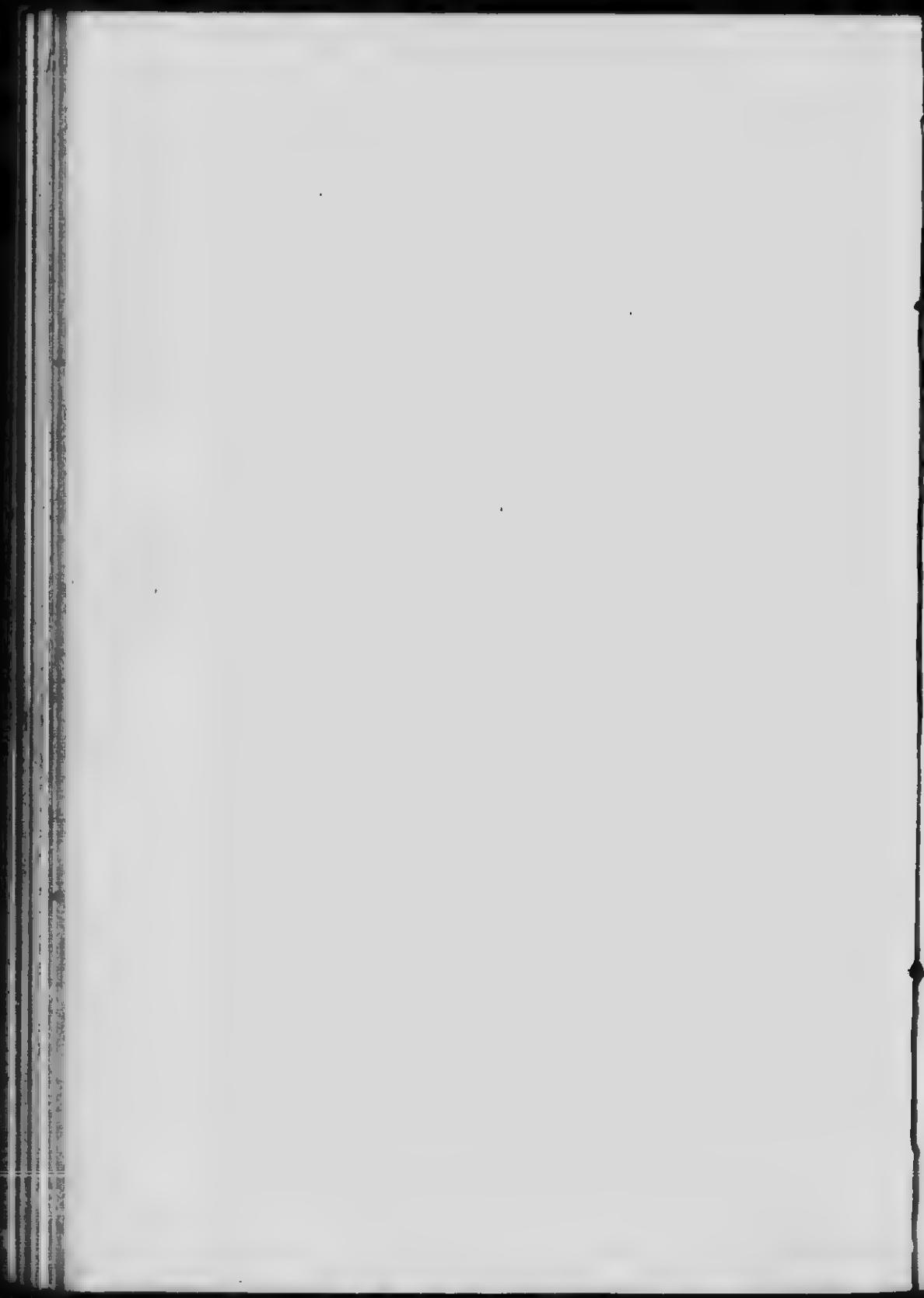
they become old, they can exclaim, like the old man in "As You Like It":

"For in my youth I never did apply
Hot and rebellious liquors in my blood,
Nor did not with unashful forehead woo
The means of weakness and debility ;
Therefore my age is as a lusty winter,
Frosty, but kindly."

The young man who in the home lays the foundation of an upright life will have a glad old age. He will not fear the snows of the winter time of life, for the breath of the eternal spring will be upon his face. He will have the satisfaction of knowing that he has worn the white flower of a pure life. Christ has always been his captain, and will not fail him in old age. When life is over and mother earth claims him, there will not be lacking friends who will review his honorable career, commend its upright course, and, in their happy musing, say,

" His body to that pleasant country's earth,
And his pure soul unto his Captain, Christ,
Under whose colors he had fought so long."

The Daughter.



The Daughter.

Physical culture is an important subject for the consideration of the youth of to-day. Every young man should be taught the importance of perfect physical development. If it be necessary to call the attention of young men to this fact, it is more important to direct the attention of young women to it. The young woman seems less inclined than the young man to direct her attention to athletics. Too often she seems to think that to possess a strong and well-developed body savors of the masculine. Weakness, however, is no recommendation for young women. God did not give the body, which is the palace of the soul, without intending that it should be as serviceable as it may possibly be made. Abstract truth accomplishes little in this world, and theory is of slight avail if there be no strong personality behind to impress and to control.

A young woman may be attractive in

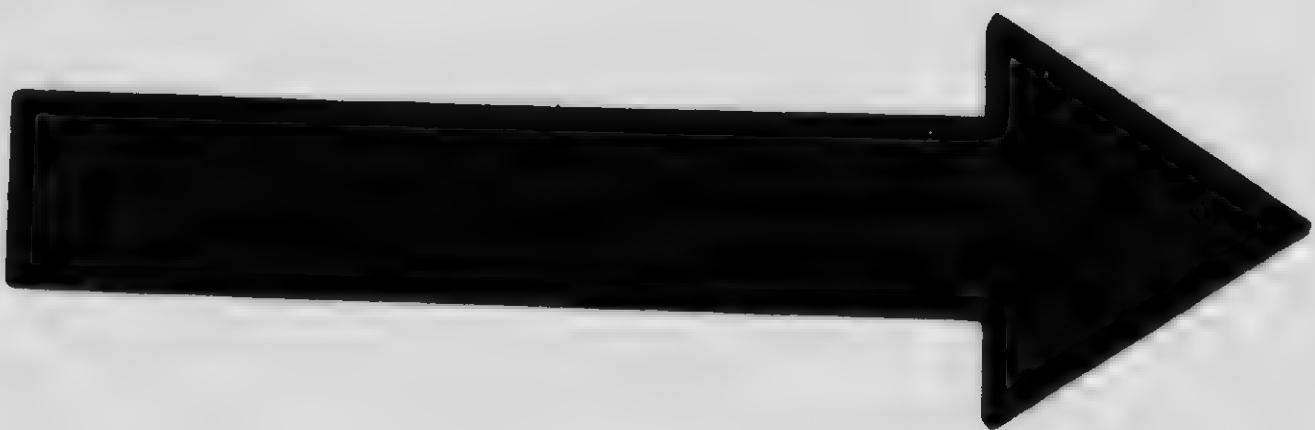
mind and heart, but she will be far more attractive if she have a stronger personality which will favorably impress the people with whom she comes in contact. Personality depends, to a great degree, upon physical culture. That was a great truth uttered by a great man, "Truth is indeed the arrow; but man is the bow-string which sends it home"; and when he spoke of man, he meant the race, and not man as distinguished from woman. Therefore, young woman, do not court weakness, for it will not help you to do your work better or aid you in the service of God. God requires you to have strength, so that, if need be, you may be able to toil for your living, and, if it be not necessary for you so to do, that you may be able to accomplish great things for Him, for your sex, and for the race.

Those who have accomplished the great things of life have been largely of strong frame and great toilers; so, young woman, do not be afraid of work. You will not be less attractive if you are able to toil.

Do not be ashamed, if need be, to become a servant in some respectable home ; for the Master, whose teaching is always the best, said, " Whosoever will be chief among you, let him be your servant, even as the son of man came, not to be ministered unto but to minister and to give his life a ransom for many."

It is difficult to understand why any young woman should be despised because she is a servant in some respectable home, for she who does her duty honestly in this position does a great deal for the welfare of the world, and much more than is done by the young woman who leads a dilettante life. Do not be ashamed if your work be in the kitchen, for the parlor will be of little service without the kitchen. The kitchen is the base of supplies for the home.

It is not pleasant to hear people speak in a foolish and invidious way about the distinctions of society ; as if a young woman who works as a servant in the home is not to be respected in the world.



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(ANSI and ISO TEST CHART No. 2)



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Who are they who hold high places in life? Are they not those who have come from the soil and from the ranks of the people? Who are they who are on the down-grade in life? Are they not the sons and daughters of men who, a generation ago, held their heads high in the world? Adversity has always been the best university in the world, and it must always be the condition that affords the best training for young people, whether men or women.

You have a broader life, young woman, than your brothers. What of the man who stands behind a machine in a factory? His work from day to day is to attend to that machine, and he has nothing to do but attend to it. Compare him with a farmer whose work is in the fields, under the blue sky, and who daily hears the great voices of Nature about him. Which is likely to make the greater man? The one has the inspiration of Nature all about him and will become an educated man—not, perhaps, according to the theories of

the professors, but you must remember that there are various kinds of education. There are no schools like the blue skies, the green fields, the beautiful woods, and the flashing brooks.

" And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

You have a broader life in the home than those whose life is a dull routine in the world of business. You have more sympathy because you have more appeals to sympathy; there is a variety in your work and an education in the home, while often your brothers and fathers have to toil at work that has little variety in it.

There are two ways open, fortunately or unfortunately, for you. While your brother has to prepare for only one life, you have to prepare for two. You may have one, or perhaps you may have the other, and they are as wide apart as the poles. If a young woman marry, she has one kind of life, and if she remain single she has another kind of life. How widely

they differ ! Young women have to prepare for both. There have been unmarried women who have been marvellously useful in the world, and the woman who remains in single life, that she may do more for her sex and for the race, we honor, for with her life of devotion she is of great benefit to the world. But there is the other way of life, and it is undoubtedly intended that the daughters in our homes should become mothers in their own. The home is a sacred institution ; God made it, and the young woman is wise who, in this matter, has a right view of life, and not a foolish and sentimental one. She will prepare herself for the duties that will, in all probability, be hers in the future, and she will make herself intelligent in order that she may properly care for the home. Blessed is the daughter whose mother is a woman of God and who teaches her child to properly take charge of a home. Life will run smoothly in the home where the mother and father have prepared them-

selves for the work that will fall to their lot. How can a young woman expect a happy life if, having made a solemn contract to take charge of a home, she is found utterly wanting in its administration ? She begins her married life with a lie, for she pledges herself that she is able to take charge of a home, and that is one of the most solemn contracts ever made this side of Heaven. Prepare for both spheres of life, young woman. It may seem unfortunate for you to have to prepare for both, but we are not speaking of what ought to be, but of what is.

Remember that the most lasting beauty is not the beauty of face and form. One of the greatest men of France, a most attractive man, had perhaps, the ugliest face in that fair land, but he was an orator, and when with his inimitable eloquence he inspired men and made their blood run as liquid fire men said that his face shone and that he was beautiful. Beauty depends largely upon intelligence. Intelligence is indispensable to beauty.

You will never be beautiful if your mind is a blank, and you can overcome defects of form or face by cultivating beauty of soul. Make yourself attractive in this way. There is no greater beauty in life. There is not enough real beauty in this hard old world. The earth is longing and sighing for it, and it is the privilege of every young woman, by charity and kindness of heart, to shed a radiant influence through the dark ways of life, to make the world more beautiful, and to gladden and make green life's dreary paths.

What shall be said of the new woman? It will not profit to discuss her at great length. There are two kinds of new woman. If you mean by that expression one who consecrates her life to the elevation of her sex or of the race, you have a noble woman; but if you mean the spurious kind of new woman, who cares not so much that she be a benefit to the race, as that she make people feel that she is the new woman, you have a woman who is worthy to be despised, who will

help nobody, and who will render the world the greatest benefit by leaving it. All honor to the women who are seeking to elevate themselves to the place in the world which they ought to have. All honor to them, but not to those who are filled with a desire to be thought peculiar—to be called the new woman—for the sphere they seek is filled with folly and a desire for notoriety.

A word about the true woman! Young woman, whatever you undertake, be true to it. Remember that God never intended you to treat the most solemn things of life as if they were trivial. Never trifle with the heart's affections, the greatest and deepest feelings that we have in life. Houses and lots are small in value when compared with the worth of a human soul. Never allow a young man to think you care for him unless you really do care for him. Deceive him not, for God will hold you responsible, and will call you before the white throne to answer for your treatment of him. Be

honest, be true, and do what is right in the sight of God. There is too much trifling in matters of the heart. There have been hearts broken, lives ruined and souls lost by the seductive smile of a fickle woman. Daughters, if you would be virtuous in the sight of the Lord, remember that God never intended you to use the power which you have to work the downfall of any young man. What is virtue? How can we say that any young woman is virtuous who will trifle with a human soul? Be careful in this matter; you have the greater power, and therefore the greater responsibility. There is a judgment day coming, and not only so, but there is a judgment in operation now and every day is Doomsday.

Never marry a man unless you love him. Do not marry him merely because you love him. Love is like a wild vine that will cling alike to Corinthian pillar or rotten wood. Love is not a true test. Inquire first of all whether the young man who seeks your hand is worthy of your

love. Never marry for money. You will have what you have bargained for while the money lasts, but, after it is gone, what will you have left? A man for whom you do not care, to whom you are to be tied all the days of your life, and life will seem long—long as eternity to you—if you love him not. What avail to you when the money goes is this unworthy man? Remember that marriage is the most solemn and the greatest contract ever made. The going forth of a young woman from her father's home to that which is to be hers for life is no trifling matter. The marriage ceremony for the sympathetic minister is often more solemn than the burial service, for, while death always draws upon the sympathy of the minister who is true to duty, loves God and cares for humanity, and while there is always a nervous strain in going to the house of mourning, marriage draws upon his sympathy more and is often a more difficult duty to perform. Think of two young people, a young man and a young woman,

plighting their troth and going down through the valley of life, not agreeing, because not loving, spreading ruin and spiritual death all about them, and say if marriage is not a solemn and momentous ceremony. Do not marry a young man who endangers his life because he loves pleasure. Do not marry a man with the hope of reforming him. Do not marry a man who is addicted to the use of strong drink. Do not marry a man until you know that he is a good man, until you know that he loves his fellow-man and fears God. Be watchful, young woman! Watch and pray! Learn much about the world, its society and its business, that you be not deceived, robbed and destroyed when you go out into it. Be watchful, for you might as well send a canoe into stormy waters, in which a frigate would be in danger, as to go into society unknowing and unprepared. Add to your morning and evening prayers a petition that the Lord will watch over you and protect you from all the snares of a wicked world.

While on your guard against an evil world, be charitable to them who have suffered. You are to be mistress of a home, and it may be your fate to have little children growing up about you. Have charity for their sakes ; have charity for mankind. The world needs it. There are too many hard hearts in the world, and it needs that love "that suffereth long and is kind." Remember that more is expected from you than from your brothers, for to you more has been given.

Young woman, you are the last work of creation ; you have been called God's masterpiece. Have religion. It is better far that the husband love not the Lord than that the mother be irreligious. It is better for the children, for the mother has more influence with the children. How can a woman undertake the responsibility of a home, how can she take charge of the souls that God may entrust to her, if she know not the Lord and care not for humanity ? In her course through life she will be like some fiery demon going

through the fruitful earth scattering sparks of destruction all over the fields of yellow corn. Better far that she should remain single for life than to undertake the care of a home not having that love for souls which will enable her to bring up, in the fear of God, the children entrusted to her care.

While the world is slow to give its charity, it gives most freely its advice. Its wisdom has been often bought with tears. It may be well to receive its instruction.

Should occasion arise, be able to make your own living.

Prefer to be praised for your intelligence rather than for your beauty.

Remember that while physical beauty fades, soul-beauty goes right on to the end of life.

Folly in a woman is unpardonable in the eyes of the world.

Do not expect too much from life, and your disappointment will not be so great.

Marriages are not all made in Heaven.

Aim rather at what you are to be than at what you hope to have. Lo not make yourself cheap in the community.

"Keep yourself unspotted from the world."

Marriage is the greatest contract, the most solemn, the most dangerous, the most fraught with good or ill.

Remember that character is indispensable to beauty. "Whosoever will be chief among you, let her be your servant."

While in your father's home, remember that nothing is so difficult to find or so easy to lose as money; therefore, modify your demands.

"Favor is deceitful and beauty is vain, but the woman that feareth the Lord, she shall be praised."

Society has less charity for a young woman than for a young man.

Avoid even the appearance of evil.

Let no breath of scandal come near you. A man may lift his head in society after the breath of scandal has touched him, but, alas, a young woman, never, never.

Do not undertake the management of a home if you are not qualified ; there is fraud in the contract.

Do not, when you find a home, be quarrelsome, for you know what the Bible says about a brawling woman : "It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house." Do not try to have the last word.

Woman may be a great power for evil in the world, and great wrongs have actually been wrought by her.

" What mighty ills have not been done by woman ?
Who was't betrayed the Capitol ? A woman !
Who was the cause of a long ten years' war
And laid at last old Troy in ashes ? A woman ! "

Remember that woman may be a great power for good as well as for evil.

" A sacred burden is the life ye bear,
Look on it, lift it, bear it solemnly ;
Stand up and walk beneath it steadfastly,
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."

The Teacher.



The Teacher.

The teacher is the sower or planter. An idea possesses his soul and, growing too large for its abode, as the plant in the house of glass, becomes restless and demands a larger place for growth. The teacher gives his idea to society, and in the soil of human life it grows and multiplies. The teacher, like the planter, cannot say which seed will grow, but he can plant and leave to the soil of human life and to God the rest. Whether the teacher be likened to the sower, the pioneer, the foundation-builder or the liberator, whether he labor in the religious or secular field, to his work attach both dignity and nobility. In the teacher's work the distinction between the sacred and secular is superficial, and is justified, if at all, only by usage, for it may be asked if any honest toil should be termed secular when the Divine is everywhere.

The Sabbath-school teacher has peculiar opportunities for studying the moral and religious development of society and the various channels through which religious influences are operated. It is apparent to him that many parents are induced to attend the church service because their children are in attendance at the Sabbath-school, which is under the supervision of the Church. We have all perceived that parents, though careless in regard to their attendance upon divine service, are glad to have their children at the Sabbath-school. Parents are induced to take an interest in Sabbath-school work by the attention given to their children by the teachers in the school, and the parents are thus induced to take an interest in the church itself.

Many parents have been led to the Lord by the Sabbath-school literature which the children have carried to their homes, and which the parents would never have received had it not been for the agency of the Sabbath-school. Not only

are the parents who live in poor districts, and who are unable to buy literature, benefited in this way, but parents who are able to buy literature, and who unfortunately are indifferent, receive benefit from the Sabbath-school literature which is carried into their homes.

The Sabbath-school is a great agency for evangelizing the home, not only on account of the work which the teachers are doing in the Sabbath-school for the children, but on account of the benefit the teachers are receiving from the work in which they are engaged. Frequently, the teacher receives more benefit than the children. The number of people who read the works of the great poets is small, when compared with the great masses of mankind, but they who read the great works carry the thoughts of the masters to the masses of the people; and if the Sabbath-school workers are benefited and made more enthusiastic by the work in which they are engaged they will prove to be powerful evangelizing agents to the

homes in which they dwell, and to the people with whom they come in contact. The Sabbath-school teacher before engaging in Sabbath-school work must have some desire to do good to others. If he does not transmute this desire or emotion into action it will pass away. The Sabbath-school work, which enables the teacher to crystallize his desire for service into a noble reality, is a benefit to the teacher. You may be fond of literature, but unless you transmute your emotion into action, your taste for literature will diminish ; if you are led by your desire to engage in the study of literature, your fondness for literature will increase, for there is always a reflex action.

Teaching in the Sabbath-school benefits the teacher by removing all narrowness of thought. The teacher discovers that his church is not the only church, that his Sabbath-school is not the only Sabbath-school, and that his denomination is not the only denomination. Narrowness and bias disappear. From the work of the

Sabbath-school the teachers go forth a select and enlightened body of men and women to evangelize the homes of the nation, by carrying a fragrant influence wherever they go. The teachers are benefited also by learning the possibilities of childhood. There is a spark of humanity in every man ; a fire in every soul which may be kindled for God. We speak of men going to the bad ; but no man is beyond the grace of God. There is a spark of life in every man, and if by human instrumentality the Holy Spirit kindle that spark it will burst into flame, and there will be one more child of God ready to carry the Gospel to his fellow-creatures. One should always hesitate to say that anyone has gone to the bad. The thief was converted on the cross. Silver lost is silver yet. There is possibly no field of labor in which one can learn the possibilities of humanity more than in the school. In every age man has been pessimistic. Man looks over the ruined wall into the neglected garden, and, seeing only

the weeds, turns away in despair, saying that no flowers are there. God takes a sunbeam for a lantern and finds in the garden the roses and the lilies. If man had not the experience of watching the seasons come and go he would say, when the frost comes in the fall, that the bloom of summer is forever gone. God sends the breath of the south wind and the spring comes, and all the earth is full of blossom with its promise of fruit. The teachers in the Sabbath-school discover in the children the promise of greatness and the possibilities of humanity, and go forth with a greater enthusiasm for righteousness to influence all the homes with which they come in contact and prove a blessing to humanity.

Childhood has a peculiar advantage in evangelizing the homes of the people. Childhood works unconsciously. There are people who say sometimes, "What can a child do?" They forget that there is power in little things, and that from the acorn springs the oak. Beautifully does

Charles Reade tell the story of the lark which sang so sweetly to the rough miners at the diggings in Australia. The rough miners, who, years before, had left their homes in Britain, and had become hardened by the toil of a savage life, and who were accustomed to drink and swear, gathered about the cage in which the lark sang, and as its little throat throbbed with song the rough men felt the fragrance of the honey-clover and the English violets, and they thought of home, mother and God. All unconscious of its evangelizing power the lark poured forth the sweetness of its song. If a singing-bird can bring tears to weather-beaten faces, and thoughts of God and repentance to hard hearts, do you not think, with its sweet ways, an innocent child can wield a mighty influence for good ? Better the love of a little child than the admiration of ten thousand men. There is nothing so like heaven this side the sky as an innocent child. How beautiful is the unconscious influence of childhood ! We

see that unconscious beauty in nature. The animal in the field has it, and the bird upon the wing. The birds sing with consummate ease, and appear to be all unconscious of the power in their gift of song. They do not seem to realize that they are making beautiful with song the green earth, and praising God who made them. They have all the beauty of unconscious power, which ever works with the greatest abandon and the most perfect ease. Wordsworth saw this beauty in Nature, and indicates it in his lines :

“ The birds around me hopped and played ;
Their thoughts I cannot measure ;
But the least motion which they made,
It seemed a thrill of pleasure.”

The child, on account of its innocence and frankness, has a peculiar advantage in evangelizing the home. Did you ever ask what was meant by the saying that if you would enter the kingdom of heaven you must enter as a little child ? Is it because the child is humble ? Did one ever know a child that was humble ? Children

are always asking searching questions. They have no guile and nothing is concealed. If they have any policy it is the policy of perfect frankness. Children say things at home when strangers are present that, under such circumstances, might better not be said. Children are frank and free, but seldom humble. Childhood is beautiful because it is honest. The child never hesitates to tell you that he views you with disfavor. Man will pretend to like you when in his heart you are despised; childhood never manifests such deceit. Childhood in its innocence and frankness will, of course, provoke a smile; and great value is not to be attached to that religion which has no joy. Did not the apostle say, "Rejoice in the Lord alway; and again I say, rejoice"? The playful and often mirth-inspiring influence of childhood may be made one of the greatest factors in evangelizing the home. Art is a potent influence because it inspires with beauty, but beyond all beauty of art is the sweetness of childish innocence.

More beautiful than the violet's tint is the frankness of the child.

When we realize that innocent children must soon go into the world's struggle and be subject to temptations, to find themselves in after years, it may be, not so near heaven as when they were children, we ought to feel that God is calling upon us to influence them for good while they are young, and to make the impression deep and lasting. There is something wrong with humanity; it has in some way received a twist. The drift of the world is against the innocence of childhood, and no one is able to withstand temptation without the help of divine power. Thomas Hood, the poet, pictures for us the man who feels that he has been injured by contact with the world's sin, and that he is not so near heaven as when he was a boy.

" I remember, I remember, the house where I was born,
The little window where the sun came peeping in at

MORN;

He never gave me a wink too soon ; nor brought too long
a day ;
But now, I often wish the night had borne my breath
away.

"I remember, I remember, the fir-trees dark and high;
I used to think their slender tops were close against
the sky.

It was a childish ignorance, but now 'tis little joy
To know I'm farther off from heaven than when I was
a boy."

Childhood has peculiar advantages in evangelizing the home on account of the strength of the family tie. The home is a divine institution. The tie which binds a family together will hold when other human ties are breaking. God has in His Divine Word illustrated His relationship to us by that of the father to the children. It is not an uncommon story that is told of the young girl who wandered from home. There came a time when in "the far country" she said, "I will arise and go to my father." She left the train at the village station, walked down the well-known street, and entered at the little garden gate. There her heart failed her, and she turned back, and went out upon the street. Several times she walked past the gate, and one cannot tell what would have occurred if a friendly light had not

flashed from the window of her old home. She knocked timidly at the door, not knowing what reception she would receive, but when the door was opened her father took her to his arms, forgave her and made her welcome. When she asked him how he could forgive her, he said : " My girl, because I am your father." The family tie is the strongest human tie. It is this family bond which makes the Sabbath-school such a great evangelizing agency to the home. There is no place in which childhood, with its home influences, can be so inspired and consecrated for the evangelization of the homes of the people as in the Sabbath-school.

The Sabbath-school is a great evangelizing agency to the home on account of the law of association. One thought suggests another, and still another, until a whole train of thought springs from the first. A country which has many centuries of historic memories is like an open book. Associations cluster about every place. When one reads he thinks of

many things which are not stated in the book, but which are suggested by the law of association. The English language has been so associated with the gospel and civilization that it is impossible to know the English language without knowing something of civilization and the gospel. In the state schools of India the teachers are not allowed to give instruction in religion, but the children learn of a Saviour when they read the words of Shakespeare :

“ In those holy fields,
Over whose acres walk'd those blessed feet,
Which fourteen hundred years ago were nail'd,
For our advantage, on the bitter cross.”

Of necessity something is learned of the Bible and the fall of man when the youth in the schools reads in Milton's poem :

“ Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe.”

One cannot visit, after a long absence, his native land without bringing into play

the law of association. One cannot speak of a great political leader without thinking of his defeats and triumphs. The tourist journeying through England sees the battered church and ruined tower, and the spirit of the great Oliver is upon him. When tourists journey to Florence and view the famous city, the spirit of the great Savonarola stirs their souls. Daniel O'Connell, the inimitable Irish orator, knew well the power of association, and when he addressed a vast throng of his countrymen his words were as fire, and he stirred Irish hearts as he pointed to the mountains and exclaimed, "Yonder blue mountains, where you and I were cradled." The law of association is mighty. Who can think of home and not think of children? When one thinks of his children who have been taught in the Sabbath-school he hears again the gospel song and the Scripture text which have been learned in the school and have been repeated in the home. When John A. Macdonald was an old man, someone discovered in a

corner of the house, in Ottawa, in which the leader lived, toys which had evidently belonged to some child. The toys were shown to the old man, and a far away look was in his eyes as he said, "They were little John A's." The leader said no more for his heart was moved. The toys had belonged to his child who had died many years before when quite young. The toys were carried away to their hiding-place and not brought forth again. The baby fingers lay hold upon the heart-strings of the home. George Douglas, a prince of preachers, knew well the power of association, and how potent might be with the family remaining the influence of a little child that had journeyed heavenward before attaining even to early youth. In an eloquent sermon Douglas quoted the lines :

" Two little feet went pattering by,
Years ago ;
They wandered off to the sunny sky,
Years ago ;
Two little feet—
They crept never back to the love they left,

They climbed nevermore to the arms bereft,
Years ago.
Again I shall hear the two little feet
Pattering by,
Their music a thousand times more sweet
In the sky ;
I joy to think that a Father's care
Will hold them safe till I meet them there,
By-and-bye."

It is said that the age of prophets can never pass away; and in educating the children of the land to be useful citizens, it is the privilege of the Sunday-school teacher to prepare prophets of this modern day for their great work. To prophesy does not always mean to foretell; it means to speak for God. There have been great prophets who never foretold. The prophet is the mouthpiece of God. It is a privilege and a pleasure to stand before a gathering of Sunday-school children and to think that from that gathering there will go forth boys who will become great and sun-crowned, who will always stand for righteousness and in the service of God. It may be that some, like

Wendell Phillips, who stood against the wrong, will give their lives to reform. There are as great men coming as have been. We may be more hopeful, for, always excepting the Son of Man, there are greater men coming than the world has seen. We may believe the greatest prophet is to come, the greatest statesman is to come; there is to come the truest man save Him who died on Calvary. If the world is growing brighter every day it is largely on account of the consecrated influence of childhood. If a Sabbath-school teacher has the good fortune to prepare one prophet for his work, his life is a great success. It has been the fate of nearly all true prophets standing alone in the world to be discouraged by the opposition of others. Very often, however, the best work is done by the man who stands alone. We have all read of the games of ancient Rome, and of the gladiators who, for the amusement of the people, fought with one another, or with wild beasts. How did the ancient and

bloody entertainments come to an end in old Rome? Not by any preacher, not by a bishop, not by the law, not by the strong arm of Rome, were they stopped, but by a poor blind monk, who climbed the barriers about the amphitheatre and groped his way amid the fighting gladiators, while he cried with penetrating voice, "This is wrong! this is wrong!" The gladiators turned their swords upon the monk, and the people leaped over the barriers to put him to death, but from that day the bloody games of Rome were no more. It may not be the privilege of everyone to work some great reform, but it is the privilege of everyone who is true to himself and to his country to express his mind freely upon the evil which is rampant. Every voice crying out against evil and for righteousness is powerful for good.

It was a privilege to hear, in his palmy days, John B. Gough, the apostle of temperance. His eloquence was inimitable. On the platform he was a giant. He spoke

of the fiend which had cursed him in his youth, and with unsurpassed eloquence described his victory over that great enemy. He seemed to have before him in dark array all the great enemies of the righteous and to defy them all. His finger was like a prophet's wand, and his words of strength and power were like the defiance of which the poet speaks,

"Bless with your serried columns !
I will not bend the knee !
The shackles ne'er again shall bind
The arm which now is free.
I've mailed it with the thunder,
When the tempest mutter'd low ;
And where it falls, ye well may dread
The lightning of its blow !"

Gough was a true man and a prophet of the modern day. He was a prophet because he heard the old, old story and was able to proclaim it, and he might have been a greater man if he had heard it in the Sabbath-school as children hear it to-day.

The prophets are not all dead, nor is their occupation gone. It may be said to

Sunday-school teachers that the greatest issue that ever was placed before men is theirs. Theirs is the noblest work. It is a great privilege to stand within the pulpit ; but the privilege of the Sabbath-school teacher is as great.

It is well to remember that the children are in preparation for the storms of life, rather than for its sunshine. Be encouraged in your work ; be intense ; feel the inspiration of your service. A visitor entered a shipyard one day, and, seeing great piles of steel and iron, inquired what was to be done with all the metal which he saw. The shipbuilder informed him that the steel and iron were for the construction of ships. When his visitor seemed greatly surprised at this, the shipbuilder informed him that he prepared the vessel for the storms at sea, and not for the sunshine. A vessel goes to sea, and perhaps for many days does not encounter a storm, but some time the storm is sure to come. First the little cloud, then a few drops of rain ; a great splash of rain,

and the hurricane is upon the ship. The clouds come down to the water, and the waves in their anger leap up as if to slap them. The clouds with their forked and twisted lightning seem to bayonet the waves. Drenched with foam, the good ship, strong and free, rides upon her watery way. She has been built for the storm. It must be so with every young man and young woman who is to weather the gales of life ; and the Sabbath-school teacher should have a vision of the future of the children—not a life of ease, but a life of temptation and trial.

We should remember that public men, if they be righteous and God-fearing, are capable of doing more to evangelize the homes of the people and to win the age for righteousness than those who walk in a more humble way of life. The public men of to-morrow are subject to the influence of consecrated Sabbath-school teachers, for they are in the Sabbath-schools of to-day. A great public man has an influence upon almost every home in the land. Go where

you will, and in the homes of the people you will see the pictures of the political leaders. If the leaders stand for the right, and exert an influence for good, they are mighty for the evangelization of the homes. No teacher is able to know how great are the influences which lie slumbering in the souls of the children of his class. If the teacher were able to select the scholar, it might be a good investment of time for the teacher to devote years of instruction to the one scholar. Perhaps one man did more than any other to influence the homes of England. Oliver Cromwell, in his day, gave to the people of England freedom from tyranny and the right to think. Without Cromwell Puritanism might never have succeeded ; with Cromwell it was grandly triumphant. Puritanism was not confined to England. It laid its hand upon the rock-bound coasts of New England ; it swept through the Ohio Valley ; it left its impress on every yellow cornfield in the Middle States ; it swept on to the broad lands

that slope to meet the Western sea. Puritanism in its influence will last forever. Puritanism was given by God. Cromwell moulded Puritanism into the form which it assumed in his day, because his mother had been faithful to him while he was young, and, before there was a Sabbath-school, taught him to love God and to do what was right. To win the children is to gain the world. The desire to do what he thought God desired him to do was the rule which governed Cromwell's life. When he won the marshland and made it fruitful, the tyrant king sent his commissioner to ask Cromwell to pay an unjust tax upon the land which he had redeemed. Cromwell believed the demand to be unjust, and that it was his duty to resist. Facing the commissioner of the king, with the courage which never failed him when times were darkest in England, he said, "No." The commissioner went back to tell the king how he had fared in dealing with the farmer in Huntingtonshire. The great civil war, in all its

devastating fury, burst upon England. At the first great battle of the war, Rupert, with his fiery troopers, drove before him a division of the army of the Parliament; for, until Cromwell came, nothing had been able to withstand the charge of the great leader of the king's troopers. The day seemed lost for the Parliament, when the great captain, who had been taught when he was a lad to speak the truth and to do what he thought God would desire him to do, rose in his stirrups and called upon the battalion which he had trained with iron discipline to charge. Like a wedge of blazing steel the charging force bore down upon the army of the king, Cromwell himself in the fore-front of the charge, and for seven long miles they drove the cavaliers in desperate rout. There went up from Cromwell's men, as their battle-cry, the song of David, "Let God arise, and let His enemies be scattered." When utter defeat had fallen upon the army of the king, and even Rupert was unable to stem the tide of

battle, Cromwell led his troopers back, and still there arose the cry, "Let God arise, and let His enemies be scattered." The scene changes, and we see Cromwell with a terrible temptation upon his soul. Outside the walls of Westminster there goes up the cry, "Cromwell must be king." Cromwell enters the little room where his secretary, Milton, the blind poet, is playing on the organ, and as the sweet music falls upon the great and troubled heart of the general, he is soothed and quieted. "Cromwell must be king." The cry of the people is before him. Great tears roll down his rough and weather-beaten face and fall upon the sword that has seen so much blood, for he has drawn the blade from the scabbard. Milton still plays the organ, and the music is powerful to overcome evil, and Cromwell conquers the great temptation of his life. "I will not be king, I will be Lord Protector of England," is his decision. The sword falls into the scabbard; the cloud passes away. The heart of the great man is full of

thankfulness, and quietly he breathes the words which he had learned in his childhood, which had arisen over many a dark and bloody battlefield, and which a singer of Israel gave to the world, "Let God arise, and let His enemies be scattered." The king, it is true, went back to England after the reign of the Commonwealth, but it was not the same England. Homes in England are freer and happier to-day because Cromwell was taught to obey God.

It was prophesied of the Messiah, who was to come, that he should be a leader and commander of the people. With the exception of the Messiah, the greatest leader in the world to-day is the little child. Not only was it stated that the Messiah should be a leader and commander of the people, but it was also said, "A little child shall lead them." When the prophet pictured the age of peace in which wrongs were to be no more, and fiery temptations overcome, he exclaimed, "A little child shall lead them." We

should not be too literal in our interpretation, but we are safe in concluding that meekness, innocence, trust and love are to overcome evil. Love as we find it in the child constitutes the greatest factor of leadership. What a force is leadership! The great and magnetic man, by whom all difficulties are removed, inspires with his very presence. You may have felt, on entering into the presence of such a man, the power of leadership. If men would become leaders of great and noble movements, they must become even as little children. "A little child shall lead them." Men must enter the kingdom of God as little children. Frequently in the Bible military terms are employed to denote the power of God's conquering love and the triumph of the Kingdom of Jesus Christ. When we speak of leadership our thoughts seem naturally to run to the military campaign. For a time after the bloody massacre of St. Bartholomew the Huguenots felt overwhelmed with disaster. The cause of Protestant-

ism in France was saved by the greatness of the leader—Henry of Navarre. Under his military genius the Huguenots united, and met in battle their enemies of the League. The army of the Huguenots, before the battle, knelt in prayer. Navarre rode along the line, and his buoyant, happy nature seemed to point to victory. The leader, addressing the army, pointed to the white plume upon his helmet, and declared that in the thickest of the fray they would see the white plume wave.

"Press where you see my white plume wave, amid the ranks of war,
And be your oriflamme to-day the helmet of Navarre."

Amid the thickest of the fight, in which the League was broken, the white plume waved, and when in triumph the Huguenots gathered after the fray the white plume still waved from the helmet of Navarre. All Europe was shaken that day because the Huguenots of France had an inspiring leader. With what joy and

acclaim his followers welcomed him back from the peril of battle :

" Hurrah ! Hurrah ! a single field hath turned the chance of war !

Hurrah ! Hurrah ! for Ivry and King Henry of Navarre !"

A greater leader than Navarre, the King of Kings and Lord of Lords, in His inspired word, has declared, "A little child shall lead them." What an incentive to every Sabbath-school teacher to feel that the childhood which he sees before him, and which he is training for righteousness, is a potent factor in the evangelization of the homes of the people and in the salvation of the world !

It is encouraging that much has been done for the children, but we are not to suppose that we are doing all in the Sabbath-school which might be done. We have only begun to bring the Word of God to bear upon the young. There is more to do than has been done. The children of the land, many of whom are not in the Sabbath-school, and the chil-

dren of other lands, sitting in darkness and ignorance, are crying for help. The mind that saw the young children weeping bitterly because men and women were indifferent was a poetic mind, but to life, as it is to-day, the vision is true.

"The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing in the shadows,
The young flowers are blowing toward the West,
But the young, young children, O my brothers !
They are weeping bitterly,
They are weeping in the play-time of the others,
In the country of the free."

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